



Addis Ababa University

**College of Humanities, Language Studies,
Journalism and Communication**

**Sälotä Petros: text edition, translation
and philological reflections**

**By
Petros Solomon (Abba)**

September 2012

**ADDIS ABABA UNIVERSITY SCHOOL OF
GRADUATE STUDIES
DEPARTMENT OF LINGUISTICS**

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and philological reflections**

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**A Thesis Submitted to the School of Graduate Studies of
Addis Ababa University in Partial Fulfillment of the
Requirements for the Degree of Arts in Philology**

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Approved by the Board of Examiners

**Dr. Amsalu Tefera
Advisor**

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Acknowledgment

First and foremost, I would like to praise and glorify my heavenly Father, God the Almighty for His support in my entire academic life and post graduate study. I would like to extend my sincere gratitude to Professor Andrias, the Ex-President of Addis Ababa University who offered me a scholar ship during my post graduate studies.

Next, I am heartily thankful for my advisor Dr. Amsalu Tefera, who is an Assistant Professor in Philology and coordinator of Philology Program Unit. His encouragement, guidance and support from the initial to the final stages enabled me to finish this thesis successfully. I owe my deepest gratitude to Rowan Williams who helped me with many hours of tireless contribution during my work. It is a pleasure to thank those who made this thesis possible, the community of Däbrä Hail St. George Church in Bari, Italy.

Last but not least, I offer my regards to all who render me due support during my studies.

Abba Petros Solomon

TRANSLITERATION

1) Consonants

h G	r [t }	ý ›	ï ¶	t Ö	f ð
l K	s c	ó †	k Ÿ	y ¾	c Ú	p ø
h N	š g	ò □	w ¨	d Å	p â	q ^w r
m S	q k	n ´	ÿ ®	ê Ë	s ç	ò ^w %A
í W	b u	ñ –	z ²	g Ñ	ì ï	k ^w ÿA
						g ^w ÑA

2) Vowels

1	2	3	4	5	6	7
ä	u	I	a	e	é or no vowel	o
bä = u	bu = u<	bi = u=	ba = v	be = u?	bé, b = w	bo = x

/From the Encyclopedia Aethiopica/

Abbreviations

- ARCCH: Authority for Research and Conservation of Cultural
Heritage. It is also called in Amharic ባሕር ጥናትና ጥበቃ ማዕከል (ባሕር).
- Cf : Compare
- EC: Ethiopian Calendar
- EMML: Ethiopian Manuscript Microfilm Library
- EOTC: Ethiopian Orthodox Täwahədo Church
- Gen: Genesis
- IES: Institute of Ethiopian Studies
- Ms/s: Manuscript/s
- NALA: National Archives and Library Agency.

Abstract

Sälotä Petros 'Prayer of Peter', as we read from the text, the author is not mentioned, yet tradition says St. Peter himself. He is one among the twelve apostles of Lord Jesus. The text is found in Ge'ez language, which recently was published by Ténsa'e Zäguba'e Printing Press, in 1992 E.C. Nevertheless, the printed text has no Amharic translation.

The researcher has collected twenty seven different manuscripts and adds the printed text (totally twenty eight copies) for this study. This study is organized in the following manner. After the general introduction, the list of all twenty eight mss is presented. Then it is followed by the detailed description and linguistic analysis of the text. The fourth chapter and the main focus of this study is the critical edition of the text. It is followed by the literal translation. Due attention is given to be loyal for the Ge'ez text in translation. Both the edition and the translation are classified into sections which facilitates the reading. The final chapter contains the conclusion and the recommendations.

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CHAPTER ONE

1. INTRODUCTION

1.1 Background of the study

Many investigations asserted that, mankind by nature has unlimited desire in search of identity and the reason of its existence. This leads the individual to be dependent of supernatural power, because his entire desire seems not to be achieved by himself alone. Therefore, this supernatural power helps mysteriously as a protection or as an aggression. The secret or powerful hidden name is called magic.

Magic practices, particularly healing; often result in the crossing of religious and ethnic boundaries as members of different groups sacrifice social exclusivity in the interest of practical efficacy. The magic is found in different forms; in scroll and in codices.

Magic scrolls are used as talismans. According to the tradition they are not products of human skill, they are part of a mystery, faithfully reproduced as it is passed down from one generation to another. In tradition the origins are: 1. They were stolen and revealed before the time of the flood¹ by Azazýel's² instigations. 2. God Himself revealed them to various Old Testament figures. These two ideas have a Judaic base. The historical reality behind them is, in the ancient time pagans, in different parts of their body wore phylacteries of precious metal; and magical scrolls which inscribed on papyrus and parchments and other figures having radiant faces depicted on amulets. The origin of the magical scrolls are not clearly known, however scholars who are devoted in the area of the study have tried to show their findings. Mercier (1997:xi) says the following:

The mystery of talismans, and other esoteric arts, the knowledge of spells and conjurations, the knowledge of the names of God (a knowledge closely linked to talismanic art), the knowledge of cures (partially a pharmaceuticals knowledge, more a knowledge of how to

¹ The whole story is found in the Holy Bible (Gen. 6:1)

² Azazýel (□□□□□) is the fallen angel from the heaven (cf. The Book of Enoch's Commentary, 2:18)

summon spirits), all these make up the Ethiopian wisdom, the *tebab*. Ethiopians got them from Egyptian Christians, from Muslims, even perhaps, in some elements directly from the schools of the late Hellenistic world at the time of Aksum.

Similarly, Budge (1929: vii) mentions the following facts:

Even Ezana, the king of Aksum converted from paganism to Christianity, the people were pagans, and they clung to their magical cults with characteristics of tenacity. As Christianity made its way Southwards from Aksum in the succeeding centuries, the people of non-Jewish origin became particularly converted, but in spite of their outward professions and their acceptance of doctrines of the church of Alexandria and its rituals, they never wholly abandoned paganism. They did not and could not understand the higher spiritual truths of the Christians religion and the magician flourished side by side with the Christian priests.

The above two narrations are witness for the origins of Ethiopian magical scrolls as based on the Hebrews magical practices. Furthermore, Ullendorff (1968:79) states:

Amulets, tefillin, Shield of David and seal and net of Solomon are accompanied among both Hebrew and Ethiopians by spells to scatter demons and to avert disease.

In Ethiopia, especially within the Ethiopian Orthodox Täwahədo Church, a wide array of texts, practices and beliefs fall under the general rubric magic. However, the church never canonized these texts but the people use them according to their will for their own benefit. These texts are designed to protect or heal the beneficiary or accord him/her a particular power to fulfill their desire (love, success, fertility, etc.) They may be prepared by däbtära (ፌፌፌፌ) or even a priest or monk.

The current title of this paper contains Text edition, Translation and Philological reflections on the text called Sälotä Petros 'Prayer of Peter'. It is a prayer book in the Ethiopian Orthodox Täwahədo Church. However, like other magical prayers Sälotä Petros is not canonized by the Church, but some priests and the laity use it as a prayer book.

The manuscript deals with the teachings of Christ to His disciples to preach the Gospel and perform miracles by His magical or hidden

'By the history of Ethiopic literature; for in the 14th century there was much literacy activity in Abyssinia, especially during the reign of ZärayaYéqob, and a number of magic books are known to have been translated or composed at that time'.

On the other side, Budge (1928:57) states that magical practices in Ethiopia were performed since the time of Queen Sheba. Nevertheless, it is not substantiated with credible evidences.

1.2 Statement of the Problem

This study has attempted to discuss the following basic research questions regarding of Sälotä Petros.

1. How many versions of Sälotä Petros are known so far?
2. What are philological reflections (analysis, descriptions and listing) of Sälotä Petros?
3. What is the contribution of the text for the society?
4. What are the similarities and differences of the unpublished MS of Sälotä Petros compared with the recent published Sälotä Petros?
5. What are the linguistic characters of Sälotä Petros?
6. How do we find the edited and translated text?

1.3 Objective of the study

The following are the main objectives of the study

1. To present and list the available versions of Sälotä Petros
2. To present philological reflections of the text.
3. To show the contribution and significance of the text.
4. To demonstrate the similarities and difference of the recently published text and the manuscripts that found in NALA.
5. To give linguistic analysis pertaining to the text.
6. To bring the edited and translated text.

1.4 Delimitation of the Study

themselves from epidemic plague and famine by prayer and supplications. This is done in purity of heart. Likewise through the prayer of Moses and prophets God intervened in history of Hebrews known as Israelites.

In our country Ethiopia the former scholars and Christians have used this prayer because, prayer associates and reconciles us to God. However, different liturgical prayers and secret names of the Lord which protect people from epidemic, plague, famine and the power of demons were known and kept secretly by Angles and Inspired fathers.

Behold, the Prayer of Peter, which is our starting point containing secret names divided into seven, according to the days of the week.

As we mentioned above, this prayer is well known by the Angels and inspired fathers. The book of Sälötä Petros is published by Tənıäyē zägubayē Printing Press for the benefit of the laity in order to preserve their county and themselves. Be Glory to God. Amen."

Therefore this study helps to examine and show the contents and elements of Sälötä Petros which are magical and efficacious. It also helps the readers to understand the physical characteristics and formulas of magical prayers in general and Sälötä Petros in particular. Finally, it also helps as a bench mark for further studies

1.6 Design of the Study and Methodology

1.6.1 Research Type

Qualitative research involves studies that do not attempt to quantify their results through statistical summary or analysis. It seeks to describe various aspects about behavior and other factors studied in the social science and humanities. Methods of analysis are formulated during the data collection process. Critical analysis and interpretation of source materials, selection, and observations are typical forms of this analysis method. Therefore, the appropriate research type will be qualitative research method by New Lackhmananian method.

1.6.2 Date Gathering

Since the basic work is textual edition and analysis, the primary tools are manuscripts. Different versions of Sälötä Petros are consulted. Hence, much time is allotted for collecting the manuscripts. Other

reference materials and related books are also used. Therefore much time will be given for the library work.

CHAPTER TWO

2. LIST OF THE MANUSCRIPTS

This chapter intends to present all the possible lists of Sälotä Petros. As it is stated in the previous chapter, there may be numerous copies of the text, but the researcher can access the following twenty eight copies. The first four are collected from NALA as the form of codex, and the rest twenty three are microfilm copies which are found in the EMMML. For better understanding of every manuscript, brief physical description is also included. For technical reasons in the critical edition, the first four mss and the published text are given the *sigla* ‘code’.

2.1 Manuscript ‘A’ - It is found in NALA (call No NL.107). Binding and condition of the book is wooden board in good condition and, has small and neat writings with beautiful design. It is written in Ge‘ez language on parchment material a size of 11 x 8 cm. It has sixty six (66) folios and sixteen (16) lines and two (2) columns in a page. It is obtained from private library of Paulos, a specific province of Eritrea; Akaläguzay. The prayer is divided into seven days. It includes the daily prayer but devoid of ስጋ ስጋ ስጋ ስጋ ስጋ ‘net of Solomon’ and ስጋ ስጋ ስጋ ስጋ ስጋ ‘mouth of Angels’, as other mss did. At the the beginning and the end of every section there is a phrase says: ስጋ ስጋ ስጋ ስጋ ስጋ ‘for your servant⁵ Paulos’.

2.2 Manuscript ‘B’ – It is also found in NALA (call No NL. 106). Binding and condition of the book is wooden board covered with leather and it is now in a good condition. It has bold and large writings and has no design. It is written in Ge‘ez language on a parchment material a size of 12x16.7 cm. It has 117 folios, but Sälotä Petros is from fol.1r⁶ – fol.63V⁷, the rest are:

- Fol.64r – 86v mäftéhe séray ‘remedy’
- Fol.87v – 94r kidan ‘Testament’

⁵ He might be the author or copyist of the text.

⁶ Recto(r) is the front page of the manuscript.

⁷ Verso (v) is the back page of the manuscript.

- Fol.94v – 100v Témhértä Õébuÿat
- Fol.101r – 106v mäshafä qedär ‘the book of keder’
- Fol.106r – 117v mäshfä qännona ‘the book of canon’

Two folios at the beginning and two folios at the end are blank, and nothing is written on them. At the the beginning and the end of every section there is a phrase says: □□ □□□□ □□□ □□□□ ‘for your servant GäbräMäsqäl’. The book has two columns; each column has fifteen lines. The prayer is also divided into seven days and the last section is closed by daily prayer.

2.3 Manuscript ‘C’ – It is found in NALA (call no NL. 350). Binding and the general condition of the text is good. It is covered with a wooden board with cloth and leather cover. It is written in Geýez language on a parchment material & has no design. It has 16x13cm size, 140 folios, 2 columns and each column has 12 lines, fourteen (14) folios are blank at the beginning and at the end.

2.4 Manuscript ‘D’ – It is also found in NALA (call No. NL. 631). The binding of the ms is good and has a wooden board covered with cloth and leather. It has a design but not much attractive. It is written in Geýez language on a parchment material which has the size 9.5x12.5cm. It has only one column and eleven lines. It has one hundred and fifty one folios.

-Fol.1r – fol.137v □□□ □□□□ ‘The prayer of Peter’

-Fol 137v – fol.140v □□□□ □□□□□ □□□□□ □□□□ ‘Magical names which the angels told to Enoch’

-Fol 140v – fol. 144r □□□ □□□ ‘The prayer of Joseph’

-Fol 145v – fol.147v □□□ □□□□□□ □□□□ ‘And our Lady Mary Said’

-Fol 147v – fol.149r ሰጠ ሰጠጠ ሰጠ ሰጠ ‘a prayer about the matter of an enemy’

-Fol.149r – fol.151v ሰጠ ሰጠጠ ሰጠ ሰጠ ሰጠጠጠ ‘a prayer about sickness caused by a kind of evil spirit that possesses people and epidemics’.

On fol.1r, there is an icon of St. Mary with her Son, Christ and on fol.1v, there are Ge'ez letters and on fol.2r - there is also an icon of St. Peter. The following description is written and found on the first folio of the manuscript.

ሰጠ ሰጠጠ ሰጠ-ሰጠ ሰጠጠ ሰጠ ሰጠ ሰጠ ሰጠጠጠ ሰጠጠጠ ሰጠጠ ሰጠ ሰጠጠጠ
ሰጠጠጠጠ ሰጠ ሰጠጠ ሰጠጠ ሰጠ ሰጠጠ ሰጠ ሰጠጠጠ ሰጠጠጠ ሰጠ ሰጠጠጠ 1-8/1981
፲.፬ ሰጠጠጠ ሰጠጠ ሰጠጠ ሰጠ ሰጠጠ ፡ ‘This book, after being illegally sent to Djibouti, by the Ministry of Culture and Sport Affairs in which the committee lead by the Manager of Ethiopia parchment writings micro film agency was bought by the delegations from /March 9-16, 1989’/.

As a common tradition with the above mss, at the the beginning and the end of every section there is a phrase which says: ሰጠ ሰጠጠጠ ሰጠጠጠጠ ሰጠጠ ‘for your servant Wändémýagāñ Tarräqāñ’.

2.5 published text ‘T’ – It is the published text by Ténsaýe Zägubayé printing press, in 1992 EC. It has the size 14.5 x 21cm. Its cover is neither wood board nor leather, but it is a hard and rough paper. It is entitled as: ሰጠ ሰጠጠጠ ሰጠ ሰጠጠ ‘The prayer of Peter for the seven days’. In each section of the days, there is a beautiful design, called ሰጠጠ, on the top of the pages. Its calligraphy is neat. The text has 182 pages with and 2 columns; each column has 19 lines. It is divided into four as: Prayer of Peter for Seven Days (pp. 1 – 124); daily prayer (pp. 124 – 133); Mouth of Angels (pp. 133 – 138); Net of Solomon (pp.139-182). A detailed description of this text will be presented in the coming chapter.

The following twenty three manuscripts (from nos. 2.6-2.28) are listed from the Ethiopian Manuscripts Microfilm Library (EMML). In some cases, the title 'Prayer of Peter' is not clearly described, for it is combined with other texts. The description is adopted from the EMML catalogue.

2.6 EMML - 427

Title – ስጋ ስጋግግግ ጥፎፍፍፍፍ 'Testament of the Lord'; Prayer of Peter (ff. 1a- 6a)

Language – Ge'ez

- Province – Addis Ababa
- Material – Parchment
- Size – 21x14.8cm
- Ordered by – Ecäge Gäbrä Mänfäs Qéddus
- Property – Lädäta's Church
- Districts – Lädäta
- Column – 2
- Lines – 16
- Written by – Wäldä Amanu'el
- Binding and condition of the book and other remarks – wooden board covered with stamped leather. It is in good condition.

2.7 EMML-434

- Title – Bartos; Prayer of Peter (ff 78a – 85b)
- Language – Ge'ez
- Province – Addis Ababa
- Material – Parchment
- Size – 17.5x11.5cm
- Property – Private Library of Abba Öaylä Iyäsus

- Districts – Kolfe
- Column – 2
- Lines – 14
- Binding and condition of the book wood boards covered with stamped leather. It is in good condition.

2.8 EMML - 438

- Title – ጳጳሳ ጳጳሳ ‘The sword of Trinity’; Prayer of Peter (ff 32a-38a)
- Language – Geʿez
- Province – Addis Ababa
- Material – Parchment
- Size – 11.5x7cm
- Property – Private Library of Mämməre Mäkonən
- Districts – Kolfe
- Column – 1
- Lines – 23
- Writings – small and fair
- Binding and condition of the book – broken wood bounds in bad condition.

2.9 EMML-655

- Title – ጳጳሳ ጳጳሳ ‘The Gospel of John’; Prayer of Peter (ff 3a-11b and 155b)
- Language – Geʿez
- Province – Addis Ababa
- Material – Parchment
- Size – 16x11.3cm
- Property – Patriarchate Library

- Districts – Mākakälāña
- Column – 2
- Lines – 17
- Writings – Big and fair
- Binding and condition of the book – simple wood boards binding in bad condition.

2.10 EMML - 913

- Title – Bartons; Prayer of Peter (ff 44b – 49a)
- Language – Geʻez
- Province – Addis Ababa
- Material – Parchment
- Size – 11.5x7cm
- Property – Private Library of Gäbrä Amanuʻel
- Districts – Täklä Haymanot
- Column – 2
- Lines – 21
- Binding and condition of the book – wooden boards covered with stamped leather and cloth cover. It is in good condition.

2.11 EMML - 927

- Title – Prayer of the seven days of the week; Prayer of Peter (ff 3a – 12b)
- Language – Geʻez
- Province – Addis Ababa
- Material – Parchment
- Size – 12.5x7cm
- Property – Trinity Church
- Districts – ʼntotto

- Column – 1
- Lines – 16
- Binding condition of the book – wooden board covered with colored cloth. It has marginal notes of magic content even the content of the main book seems to be magic prayer.

2.12 EMML - 967

- Title - prayer of the seven days of the week
- Language – Ge'ez
- Province – Addis Ababa
- Material – Parchment
- Size – 11.5x7.5cm
- Property – Addis Ababa
- Districts – Arada
- Folio – F23b
- Column – 2
- Lines – 17
- Binding condition of the book, wooden board covered with leather.

2.13 EMML - 1032

- Title – Sälotä Petros 'The prayer of Peter'
- Language – Ge'ez
- Province – Addis Ababa
- Material – Parchment
- Size – 14x10.2cm
- Property – Trinity Cathedral
- Districts – Mäkakäläñna

- Size – 34x24cm
- Ordered by – Däggazmač Dästa
- Property – Geddeo St. George Church
- Districts – Calya
- Lines – 28
- Binding and condition of the book wood boards without cloth now it is in good condition.

2.16 EMML - 1321

- Title – Gənzät; Sälotä Petros (f 57b)
- Language – Geýez
- Province – Addis Ababa
- Material – Parchment
- Size – 30x23.5cm
- Property – Church of Hanna
- Districts – Bole
- Lines – 25
- Binding and condition of the book, simple wooden boards covered with cloth, bold and good writing, in good condition.

2.17 EMML -1178

- Title – Gənzät; Sälotä Petros (f18b)
- Language – Geýez
- Province – Addis Ababa
- Material – Parchment
- Size – 38x30cm
- Property – Holy Trinity Cathedral

- Districts – Mākakäläñna
- Written by – Sahlä Maryam
- Column - 3
- Lines – 25
- Binding and condition of the book, wooden board covered with stamped leather.

2.18 EMML - 1328

- Title - ሰጋጋ ሰጋጋ ‘The sword of Trinity’; Prayer of Peter (f.54b)
- Language – Ge‘ez
- Province – Addis Ababa
- Material – Parchment
- Size – 22.5x16.5cm
- Property – Hanna Church
- Districts – Bole
- Lines – 22
- Binding condition for the book, wooden board covered with stamped leather.

2.19 EMML - 1358

- Title – Sälotä Petros ‘The prayer of Peter’
- Language – Ge‘ez
- Province – Addis Ababa
- Material – Parchment
- Size – 13x10cm
- Property – IES, HSIU
- Districts – Īntotto

- Column – 2
- Folios – 17
- Lines – 15
- Binding condition of the book, wooden board, in good condition.

2.20 EMML -1439

- Title – Sälotä Petros ‘The prayer of Peter’
- Language – Ge‘ez
- Province – Addis Ababa
- Material – Parchment
- Size – 10x8cm
- Property – IES, HSIU
- Districts – Entotto
- Column – 1
- Folios – Ff 3a – 10b
- Lines – 15
- Binding and condition for the book, wooden boards in good condition

2.21 EMML - 1583

- Title – – Sälotä Petros ‘The prayer of Peter’
- Language – Ge‘ez
- Province – Addis Ababa
- Material – Parchment
- Size – 24x17.5cm
- Property – IES, HSIO
- Districts – Entotto

- Column – 2
- Folios – 41
- Lines – 22
- Binding and condition for the book, wooden boards covered with stamped leather.

2.22 EMML - 1723

- Title – Bartos; Sälotä Petros (ff. 105 -115)
- Language – Ge'ez
- Province – Shoa
- Material – Parchment
- Size – 10.5x7.5cm
- Property – Private Library of Abba Bärsoma of Sälale.
- Districts – Sälale
- Column – 1
- Lines – 16
- Binding and condition for the book, wooden hard boards.

2.23 EMML -1757

- Title – Säbatu Kidanat 'The seven Testament'; Sälotä Petros (ff. 115a – 153b)
- Language – Ge'ez
- Province – Shoa
- Material – Parchment
- Size – 25.5x7.5cm
- Property – Private Library of Abba Bärsoma.
- Districts – Sälale

- Column – 2
- Lines – 19
- Binding and condition of the book, wooden hard boards

2.24 EMML -1819

- Title – Magic book; Sälotä Petros (ff. 53a – 95b)
- Language – Geʿez
- Province – Addis Ababa
- Material – Parchment
- Size – 15.5x10cm
- Property – Private Library of Aleqa Aweke
- Districts – ʿEntotto
- Column – 1
- Lines – 21
- Binding and condition of the book, wood board covered with stamped leather.

2.25 EMML-1943

- Title – Arganon; Sälotä Petros (f. 14a)
- Language – Geʿez
- Province – Wällo
- Material – Vellum
- Size – 24.5x23cm
- Property – Monastery of Ḥayq ʿEstifanos
- Districts – Ambassäl,
- Column – 2
- Lines – 16

- Binding and condition for the book, wooden board, covered with stamped leather.

2.26 EMML - 2503

- Title – Asmat; Sälotä Petros (ff 2a – 6b)
- Language – Geʿez
- Province – Tägulät and Bulga (Shoa)
- Material – Vellum
- Size – 20x14.5cm
- Property – Church of Miṭaq Amanuʾel
- District – Ankobär
- Column – 2
- Lines – 20
- Binding and condition of the book, wooden board, covered with a stamped leather.

2.27 EMML - 4045

- Title – Ardýät; Sälotä Petros (ff 2a – 75a)
- Language – Geʿez
- Province – Shoa
- Material – Vellum
- Size – 13x10cm
- Property – Church of Cäca Giyorgis
- Districts – Qəmbəbär
- Column – 1
- Lines – 15
- Binding and condition of the book, wooden board.

2.28 EMML - 4674

- Title – ሰጠጠ ሰጠጠ ‘The sword of Trinity’; Sälotä Petros (ff 42a – 83b)
- Language – Ge‘ez
- Province – Shoa
- Material – Vellum
- Size – 23x17cm
- Property – Private Library of Bäqqälä Dämässe
- Districts – Däbrä Bərhan
- Column – 2
- Lines – 19
- Binding and condition for the book, wooden board covered with a colored cloth.

CHAPTER THREE

3.1 DESCRIPTION AND LINGUSTICAL ANALYSIS OF SÄLOTÄ_PETROS

3.1.1 Description of the text (T)

Sälotä Petros is a prayer book which contains magical names of the Lord and Angels. Some of the laity and Däbtäras in EOTC utilize the text in the act of appealing to and invoking the power of God. In this study, the researcher has collected twenty eight versions of text. Twenty seven are manuscripts and microfilm copies⁹ and there is one published text. For this chapter, the researcher has chosen the Printed text [T], due to its nature. It preserves many pages and produces a long text, which other mss don't. Here a detailed description of the text follows.

On page I, there is a picture of Saint Peter, which is 8 cm x 15cm. Next to this, the introduction part is followed. The Ornament on the top of a page or the design which is depicted carefully on the front page of each day escalates its attractiveness for the reader or for a pious person.

All the sections of the book begin with the words: □□□ □□ □□□□ □□□□□ □□□ □□□□□ “In the name of the Father, and of the Son, and of the Holy Spirit, One God”. At the beginning and end of every section, there is an elaborate figure of the cross.¹⁰ In regard to the figure of the cross: Budge (1929:2[3]) says the following:

The figure of the cross was added to the texts with a view of increasing their potency. The cross gave life to all mankind, and the picture of it gave life both in this world and the next, to the man who read, or caused to be read, or wrote, or caused to be written, or recited, the Sälot or 'prayer' that is magical formulas or spells found in this book.

⁹ Twenty three (23) are from the EMLL No. 427, 434, 438, 655, 913, 927, 967, 775, 1032, 757, 1321, 1178, 1328, 1358, 1439, 1583, 1723, 1757, 1819, 1943, 2503, 4045 and 4674. The rest four (4) are from NALA, call no NL . 106, 107, 350 and 631. These four manuscripts are given the *sigla* by the researcher; Ms 'A', Ms 'B', Ms 'C' Ms 'D' and the published text 'T'. For further description of all mss please cf. the previous chapter.

¹⁰ It is not found in some variants, but it is found in MS 'A' and MS 'B.'

body of Jesus in the tomb' □□ □□□□□ □□□□ □□□ □□□ 'their names Féthani: Fétah: Féfad' . Finally Thursday's prayer is closed with Psalm 28 (29).

Friday's prayer also begins as usual: In the name of the Father, and of the Son and of the Holy Spirit One God" It is an approach of question and answer. The answer is given by God. □□ □□□ □□□ □□□ "Who are you, a precious stone?" □□ □□□ □□□□□□ □□□□ □□□□□□□ "I am, Laklayel, Rkayel Yagwädéräsaýel."

On page (84,b) those magical names were recited by different Angels and prophets. □□□ □□□□ □□□ □□□□□ □□□ □□ 'When St. Gäbréyel cried out your Name Dägwa'. □□□ □□□□ □□□□ □□□□ □□□□ 'When Elijah cried out and said Däراتan' □□□ □□□□ □□□□ □□□□ □□□□ 'When Daniel cried and said Zärayel,' they achieved what they wanted because these Dägwa', Däراتan' and Zärayel' have special power to perform a specific purpose. Friday's prayer is closed with psalms 39 (40).

Saturday's prayer starts with the usual Christian pryer of commencement: "In the name of the Father, and of the Son and of the Holy Spirit One God". This section's prayer begins by the title □□□ □□□□□ 'the prayer of redemption' which is taken from □□□□ □□□□ 'the book of life' which is called 'Léfafä Sédq' the bandlet of righteousness. On the sixteenth day of the month Yäkkatit (February), Jesus told these magical names to His mother, having said these many magical names (spells), finally the prayer is closed with psalm 139 (140).

On page (111,a) the Sunday's prayer begins as usual: "In the name of the Father, and of the Son and of the Holy Spirit One God". □□□□□□ □□□ □□□□□□□ □□□ □□□□ □□□□□ □□□□□□ □□□□□ □□□□□ □□□□□ "God granted them those magical names [Bérhanaýel ýAguda; Agéfläsaýel] to Ananya and Azaraya and Misayel" ¹⁵

¹⁵ Cf. the box

□	□	□	□
□	□	□	□
□	□	□	□
□	□	□	□

²le, Daniel 3: 1

ya	na	ne	ya
na	ia	qa	ne
ne	qa	ia	na
ya	ne	na	ya

A magical square table (Published text (T) P.111)

There is no clear elaboration for this magical square table in the book, but the following reading may give some hints.

□□□□ □□□□□□□□ □□□ □□ □□□ □□□□□ □□□□□ □□□ □□□ □□□□□ □□□□□ □□□
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‘And Nebuchadnezzar, the king said, we sent and put three men in the midst of the fire, which would burn for three days and nights and I saw four men and the form of the fourth like the Son of God and became a prophecy as Christ will be born, and the wise men wrote these magical names after having understood that they could escape or be redeemed from the fire, if they are to be baptized by water, having read this they would be free by the magical names of God and having written on the steel tablets, hanged on the pillar of your house.’ Therefore, this magical square might be written on that Ark of the covenant.’

On page (117, a) Jesus ordered Andrew, His disciple to go to hagära bälaitäsäb ‘land of cannibals’. The purpose is, to release Mathias, his brother, from prison. In order to get this power, Jesus tells him the following magical names

□□□□□ □Aryanos

□□□□□ □Arséyas

□□□□□□□ □Arséyasénos. Finally Sunday’s prayer is ended with Psalms 51(52).

The last section of Sälotä Petros, according to the printed text, is the daily prayer. It starts as usual. On page (126, b) the heavenly Angels spell special

magical names and told Henok to protect and eliminate poverty, epidemic and plague from the country. The daily prayer is closed by psalms 19 and 20.

Every Psalm ended with the prayer with the words, ‘Glory be to the Father and the Son and the Holy Spirit forever and ever, O Lord of David preserve me, your servant_____ from the affliction of body and soul.’

Sometimes the psalms may be collected from different chapters. For instance, Wednesday’s prayer on page 61 a, in one column, there are three different psalms

1. Psalms 34: 1 – 3
2. Psalms 26: 1 – 2
3. Psalms 29: 1 – 12

This may be for coherency or to relate the above issue with the Psalms or to make it more powerful.

3.2 Special magical names for special purposes in the Text

3.2.1 To be more powerful (page 19)

□□□□ Tanbéran, □□□□ Nénmisär, □□□□ Nanzab, □□□□ ýAgitäwi and □□□ Fénawi. □□□ □□□□ □□□ □□□□ □□□□ □□ □□□ □□□□ □□□□ □□□□ □□□□ ‘If you keep these names, your voice will be heard like the voice of a lion in front of all kings of the earth and rulers.’

3.2.2 For a journey and going to war (page 21)

□□□ □□□□ □□□ □□□ □□□□ □□□ □□□ □□□ □□□□ □□ □□□ □□□ □□□ ‘When you go on a journey, when evil thoughts come [to you] and when you go to war recite these [names].’ □□□□ Bätänawi, □□□□ ÝUraýel, □□□□ Géraýel, □□□ Bérs and □□□□ Bahéléyos.

3.2.3 To protect from evil (p. 24)

□□□□ □□□□□□ □□□ □□□□ □□□ □□□□ □□□ □□□□ □□□□ □□□□ ‘And Andrew reached the land of cannibals and called upon these Names, and no one could

touch him.’ Litänawit, ‘Qétrawit, Rufayel, ýlyasiho, Késasénawi and Taber.

3.2.4 To defeat an enemy (p. 25)

‘And you will defeat your enemy by this, my hidden Name’ Tädaléal, Bätétéyel, Urayel and ‘Gug^wael’.

3.2.5 To Cast out Satan (p. 27)

“Recite this so that Satan shall not approach you”: Asnayel, Atnayel, Amanuyel and Bérsyahyel.

3.2.6 To guard the gates of a tomb from Satan (P.30)

“An unclean spirit shall not draw near to the gate of a tomb where this prayer is present.” They are: Harapun and Harafon. (3x)

All in all Sälötä Petros is a text which contains magical prayers more than five hundred magical names for different purposes.

3.3 Linguistics Analysis

3.3.1 Phonological problems

The organs of the human body which produce speech sounds are together called organs of speech. Speech sounds are classified, first and foremost, into vowels and consonants. Vowels are defined, in phonetic terms, as the speech sounds in the production of which there is, in the pharynx and the mouth, no obstruction or narrowing of a degree that would cause audible friction. All other sounds are regarded as consonants.

Consonants are best described in terms of their articulation. For a good description in such terms, we must speak about the nature of air stream, the state of the vocal cords (vibrating or not), the position of the soft plate (raised or lowered), the place of articulation, and the manner of articulation. If the vocal

cords vibrate, the sound produced is voiced. If they do not, it is voiceless. If the soft palate is raised, the nasal passage gets shut off, and therefore the sound produced is oral; if, on the other hand, it is lowered, the nasal (when the oral passage is blocked) or nasalized (when the oral passage is also open).

(Sethis J; 2006:32)

Beyond this point, the classification of consonants depends on their place and manner of articulation. According to their place of articulation, consonants can be classified as bilabial, labiodentals, dental, alveolar, post- alveolar, retroflex, palatal, velar, uvular and glottal. According to their manner of articulation, they can be classified as plosives, affricates, nasals, fricatives and semi vowels. This situation creates different sounds and meanings of the word, Amsalu (2006:54) says the following.

It is difficult to distinguish the difference of similar sounds of the Geez language due to the reason that the distant time from the time of speaking. The case of laryngeals and sibilants therefore is problematic. The G¹⁶, as it is common, confuses ሀ (s) and ሁ (í); ሀ(s) and ሁ (i); ሀ (h), ሁ (h) and ሁ (ò); and ሁ (ý) and ሁ(ÿ).

These confusions also occurred in the text of Sälotä Petros.

Text	gloss
1.MS 'A' ሀሀሀ (f.4r)	
To mean ሀሀሀ	And I am
2.MS 'B' ሀሀሀ ሀሀሀ (f.lov)	
To means ሀሀሀ ሀሀሀ	In all time
3.MS 'D' ሀሀሀ ሀሀሀሀ ሀሀሀ (f.9v)	
To mean ሀሀሀ ሀሀሀሀ "	until the last for the world

Semi-vowels are rapid vowel glides within the same syllable in much the same way as diphthongs¹⁷ are. The glide in the case of semi-vowels is from a less

¹⁶ G. is an acronym for *Gädlä Bəṣṭawros* in Amsalu's edition (2006).

¹⁷ Diphthong is a speech sound in which one vowel gradually changes to another vowel within the same syllable 'oi' in 'boil' and 'ou' in 'out'

prominent to a more prominent sound in the same syllable. Therefore semivowels closely resemble rising diphthongs. Nevertheless, they are treated as consonants because, in English, they function as consonants. This is illustrated by the fact that we use ‘a’ not ‘an’ before the word beginning with the semi-vowels /y,w/. These semi-vowels have special character in Ge’ez language.

For example	Perfect	Imperfect	Imperative
	He prayed	He will pray	Let he prays
	□□□	□□□	□□□
	He gave birth	He will give birth	let he gives birth
	□□□	□□□□	□□□

From the above, during imperative we couldn’t get the semi-vowels /y, w/ sounds at the end.

Similarly, Ms ‘D’ (f.12r) □□ □□□ ‘Abba Pray’ to mean □□ □□ so □(Yé) is error.

Ms ‘B’ (f.13v) □□□ □□□□□□□ the rest mss ‘A’, ‘C’, ‘D’ and ‘K’ □□□ □□□□□□□ ‘the Lord swore’. Linguistically, both b- and m- are bilabial. The vocal cords vibrate thus ‘b’ is a voiced bilabial plosive. In the same manner for ‘m’ a closure is formed at the lips, the soft palate is lowered to allow a free passage of air through the nose. The vocal cords vibrate, thus ‘m’ is a voiced bilabial nasal there for both are voiced bilabial.

We can assume two possibilities for the case. First, the scribe may erroneously copied the first consonant □- instead of □-, so that the difference is happened. The second one can be guessed that since both □□□ and □□□ can be used interchangeably in some cases, then the copyist may intentionally alter the lexeme as a characteristics reading, so that the difference is happened.

Ms 'B' (f.14v) ሰጠ ሰጠ ሰጠጠጠ ሰጠጠጠጠ the rest ሰጠ ሰጠጠ ሰጠጠጠ ሰጠጠጠጠ
To mean (God) created Adam by His image and likeness.

We can guess this error as the scribe may erroneously copied the first consonant ሰ in place of ሰ, so that the difference is happened. The two words have different meanings; compassionate and creation respectively, therefore the correct word selected by the editor is (ሰጠ) 'God created Adam by His image and likeness'.

3.3.2 Morphological problems

Languages change over time. This is especially clear in Ethiopia, where we have older and newer forms of Ethiopian Semitic (Ethio- Semitic). Language changes in every possible way sounds, meanings, vocabularies, morphology and syntax. There may be various reasons of the mss which cause morphological problems. Different forms and sounds of the word may not give different meaning in morphology; for example:

- ሰጠ ሰጠጠጠ (Sälotu lä Petros) [u]
- ሰጠ ሰጠጠጠ (Sälot zä Petros) [é]
- ሰጠ ሰጠጠጠጠጠ (Sälot éntä Petros) [é]
- ሰጠ ሰጠጠጠ (Sälotä Petros) [ä]

They have different forms and voices but have the same meaning.

The following sub sections contain some problems occurred in the mss of Sälotä Petros.

3.3.2.1 Graphic mistakes:

1. Ms 'D' (f.6r) ሰጠ ሰጠ ሰጠ ሰጠጠ ሰጠጠጠ:: but the rest variants, ሰጠ ሰጠ ሰጠ ሰጠጠ ሰጠጠጠ:: To mean: grant me this prayer which comes from your mouth.

2. Ms 'B'(f.6r) □□□□ □□□ □□ □□□□□ □□□□□:: Ms 'A' □□□□ □□□ □□ □□□ □□□□□::
To mean. by His magical name he will burn His enemies.

3. MS 'B' (f.56r) □□□□ □□□ □□□□□ □□□□ □□□□ □□ □□□□□ □□□□□::
MS 'A' (f. 57v) □□□□ □□□ □□□□□ □□□□ □□□□ □□ □□□□□ □□□□□:: To mean□
'by the power of these magical names the Angel of death and the Angel of
night may persecute'

4. The Accusative marker [ä] is changed in to [é]
MS. 'D' (f.5r) □□□□□ □□□ □□□□□:: To mean □□□□□ □□□ □□□□□::
Gloss: And I granted you great power (spirit). MS 'D' (f.10v) □□□ □□□□□
□□□ □□□□□:: To mean □□□ □□□□□ □□□ □□□□□:: Gloss: If you keep these
magic names.

5. The second consonant of the name of 'Päntälewon is written as follows.
MS 'B' □□□□□ (f. 12v); To mean □□□□□□□; Gloss: Päntälewon.

6. Similarly, the name Andrew:
MS 'B' □□□□□ (f.13v); To mean □□□□□□□: , Gloss: Éndréyas.

3.3.2.2 Polygenetic error

MS 'B' (f. 67r) □□□□□□□ □□□ □□□ 'God, who is the trunk of wrath'
MS 'D' (f. 69r) □□□□□□□ □□□□ □□□ 'God, whose wrath is delayed (His Mercy is
near)' the two sentences are completely different in meaning. It is a possible
error to be committed, so it is a polygenetic one.

3.3.2.3 Omission and Addition of word(s), sentence, paragraph

3.3.2.3.1 Omissions

1. MS 'C' (f. 4v) _____ □□□□□
To mean □□□□□□ □□□□□
Gloss: 'And the dead will rise'

2. MS 'D' □□□□□ □□ □□ □□□
To mean □□□□□ □□ □□□ □□□ or □□ □□ □□□
Gloss□ And I promoted you as father for the whole world.

3. MS 'D' (f. 4r) □□□□ □□□□□□ _____

To mean □□□□ □□□□□□ □□□

Gloss: And you, who knows my name

4. MS 'C' (f. 12r) jumped Psalms 90(91) '□□□□□ □□□□□ □□□....

He that dwelleth in the benediction of the most high.

3.3.2.3.2 Additions

1. The Printed text 'T' adds the following sentences from pp. 10b – 16a

□□□ □□ □□□□ □□□□□ □□□ □ □□□□ □□□ □□□□ □□□□ □□□□□ □□□□□ □ □□□□□ □□□□ □□□ □□□□□□ □□□□ □□□ ... □□□□□ □□□ □□□□□□ (The whole paragraph and its translation will be mentioned in the next chapter).

2. MS 'A' (f. 58r) □□ □□□ □□□□-----

MS 'B', 'C', 'D' and 'K' add '□□□□

Gloss: As a killer in day and night.

3.3.2.4 Characteristic reading or 'banalization'

1. MS 'C' (f. 4r) □□□□□□,

Never find, get

2. MS 'D'(f.4v) □□□□□

Never touch, approach

3.3.2.5 Some other errors on the hidden names of the text.

MS 'B' (f.11v)

- 'Tagäbéra'
- 'Nénmesar'
- 'Nébab'
- 'ŸAgitawi'
- 'Fénéwi'

MS 'A' (f.10r)

- 'Tanbéra'
- 'Nénmisar'
- 'Nénbab'
- 'ŸAgitawi'
- 'Fénawi'

MS 'D' (f. 7r)

- □□□ (2x)
- Elohe Elohe

MS 'K' (p. 7)

- □□□ □□□ (3x)
- Elohe, Elohe, Elohe

[67] _____
(p.85a)

73
(p.85b)

74
(p.86a)
(p.86b)

[68] _____

[69] (p.87a)
75 76

[70] (p.87b)

[71] (p.88a)

[72] (p.88b)
(p.89a)

[73] (p.89b)
(p.90a)

73 omis (T)
74 (T)
75 adds (T)
76 Omis (T)

_____ (p.95a) _____ (p.95b) _____

[78] _____ (p.96a) _____ (p.96b) _____ (p.97a) _____ (p.97b) _____

[79] _____ (p.98a) _____

[80] _____ (p.98b) _____ (p.99a) _____ (p.99b) _____ (p.100a) _____ (p.100b) _____

TRANSLATION

The Prayer of Peter of Monday

[1] In the name of the Father, the Son and the Holy Spirit, One God. [This is]⁸⁴ the Prayer of Peter who is the greatest of the Apostles. He is chosen by Christ among all His Apostles. Jesus Christ, Son of the living Lord⁸⁵, called all His Apostles (**p.1a**) and sat together with them. He blessed, said and told them that 'You are My disciples, My brothers [and] My friends. Peace be to you; I shall give you My own peace, which abides with you always. Let My own peace be with My servant (**p.1b**) _____ forever and ever, Amen'.

[2] He said to them, "go into all earth and preach in my Name in all places, in all counties and in all nations. Proclaim and teach the Gospel of my kingdom, which is in the heavens and baptize the people by the Name of the Father, the Son and the Holy Spirit, One God until the end of the world."

[3] Having said this, (for them) (**p.2a**) the Lord Jesus, lifted up His right hand and put down on Peter's head and said him, "be a Episcopos, O Peter, son of Jona, son of a dove⁸⁶ and you who have known My Name, Peter, flesh and blood has not revealed this to you, but My Father who is in the heavens. I bless you by the blessing of heaven and earth and by the blessing of (**p.2b**) the angels of heaven. Your head shall not suffer illness, nor shall your ear be deaf. And with your eyes, you shall see my angels and may your tongue be like my tongue.

[4] O Peter with your prayer the sick shall be healed, the dead shall rise. In the presence of your body, the angels of darkness shall not approach and not one of your ribs [bones] shall be broken, and your body(**p.3a**) shall not be

⁸⁴ A square bracket [] is for additional notes, prepositions, expressions, etc; by the editor which are not found in the original text.

⁸⁵ In this paper the term □□□□□□□□ is translated as 'Lord'; and □□□□ as 'God' (Amsalu, 2006:21)

⁸⁶ A dove is a symbol of peace, love, hope etc in the Holy Bible. In Genesis 8 after the flood, a dove returned to Noah with an olive branch (sedge) in its beak, revealing the end of God's judgment and the beginning of a new covenant with man. In order to show as the father of Peter humble, generous and peaceful the Lord has used this name.

not revealed [this] to you but My Father in the heavens.” And He [My father] leads you in My Name. O Peter do you know what I have revealed you as the truth by the divinity of the Lord? (p. 5b) Do you know that I am in the Father, and the Father is in I.

[6] And Peter said to Him, “My Lord Jesus Christ, Son of the living Lord, grant me that prayer which has gone forth from Your Holy mouth and may it be healing to all the sick and weary. May it cast away all sorcery, divination and Satans.” And the one who prays this prayer (p. 6a) in all lands whether in the Sanctuary, or at home, or on the road; let it be for benediction and for salvation of their body and soul. And let it be a grace for them at all times and be grace for them at all times. Send him the Holy Spirit upon this new chalice which is full of wine and water, and may Your mercy and life (p. 6b) fill it [on the chalice]. Let it be healing for all those who receive from it in faith. You are My Lord and My God. You are the King of kings, by the power of these names, save your serevent_____.

[7] ýElohe⁸⁸, ýElohe, ýElohe, ýlyäsus, Krstos, Yaw(3 times), Af(3), Säbaot(3), Afokiyar(3),(p. 7a) Lahi(3), Alahi(3), Wäsädéyas, afikiyar(3), Afran, Afäléna (3), Alafon(3), Alafoton, Aflaton(3), Lähi(3), Lahi, LaÝélahi, Apu(3), Afälñata(3), Nafel, Wäryos, Akéyal, Wäryal, Payol,(p. 7b) Ael, Afätñata, Nafel, AÝélaf, Ai, Hiya, Aiýéyo, Agrémakmir, Mikaýel, and Gäbréyel, Surafýel, and Kirubýel, Rufayel, Särawil, Sädaqayel, Sälatéyel, Aféhyel, Anyal, Mäyéel, Maýel, ýEl(3), Alfa, Aýu, Heya, Atéyod, Ayo(3). What kind of tongue which is fleshy? What kind of wisdom? and what kind of heart know the interpretation of (p. 8a) your names of the Holy Spirit? This name by which heaven and earth were established is straightened up. O Lord, Alpäpawi is your first name, by this name my Lord and my God cast away all diseases and sufferings from the soul and body of

⁸⁸ According to the book of the prayer of Peter, it is a hidden Name of God. In the Gospel of Matthew, we read the following; ‘and about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, that is to say My God, My God. [Mat 27:46]

your servant Abunä GäbräyIyäsus. With your names of the Holy Spirit cast away all (p. 8b) Satans from your Servant _____.

[8] Jesus (3times) I have called Your Holy name, You are the Holiest of the Holy ones who abide in Saints. You are in all and whilst, You are the sheep, You are the shepherd of sheep. Agyos(3), käwar, Arménayal, Simayal, Afaru(3), Afnat (3) (p. 9a) Afräkéyos, Afrnaýel, Afnayos and Araséyos, Amnéyos, Apurs, Téyos, Sätyos, and Elýel(3) Rénaýel, Amilaýel, Sämréyon, Af, Särléyos, Gärmonal, Därmyol, Qärdél, Gérmayos, Kérséyon, Sarsor, Säräkayal, Amanyol, Tégär Yotitewi, Témen, Hallelujah⁸⁹ send the Holy Spirit(p.9b) upon this chalice which is placed at your right hand, may it be blessed and may it seal on this water and on this oil in your names and may it be unto me your servant_____ forever, and until the end of the world, grant honor and grace on my face, your servant_____. Let (p.10a) kings, governors, people and nations hear my word and let be sweet my word and my speech of coherence, heal me from the sickness of my soul and my body speedily at this time and at all times save me your servant _____.

[9] In the name of the Father, the Son and of the Holy Spirit, One God.[This is] The prayer, forgiveness of sin of the twelve disciples.(p.10b) O my Lord Jesus Christ merciful and compassionate with Your Holy name Guhaýel and Ayaýel Säntäw, Qäntäw, Qärnälaw by Seqa and by Seqa by Amanuýel and by Suséýel and by Fénaýel and by Rérhéyos by Réhýel Your name and by Asmahýel by Sämdom and by Séqädm your name. And [by] Your name Solomon (p.11a) wisdom of wisdom. And by Abyatýer name by Säbaot and Adonay Your name. Rakon, Rafon, Pis, Aflis, Mélyos, Päraýel, Anaýel, Hnaýel, Hlis., Noros, Réros, Agros, Filnos, Sinoros, Nolos, Alfénas(p.11b) Aeros, Rébahléyos, by this great name I beseech O Lord, by Iyaýel, Your awesome name, by Surahel, Your great name, by Sémnayel, your mighty name, by Aqébader, Your most high name, by

⁸⁹ The word is used in Judaism as part of the Hallel prayers, and in Christian prayers. The term is used 24 times in the Hebrew bible [mainly in the book of Psalms]. The word Hallelujah occurring in the psalms is therefore a request for a congregation to join in praise toward God. It is usually rendered as 'praise the Lord'. It is also equal to the Geez translation '□□□ □□□□ [the existed & will exist] (www.en.wikipedia.org/Hall 10/2012)

Abyater, Your merciful name, by Ménater, Your killer name, by Adnaýel, Your compassioned name, by Kenya, Your wise name by Géyos, Your (p.12a) rich name, by Seqa, Your judge name, by Seqa, Your hanger name, all over the world, by Qätänawi Your life giver[redeemer] name, by Sätänawi, Your not delay name, by Eyaýel, Your all afraid of Him name, by Amanuýel, Your light name, which would not be darken, by Au, Your helper name, by Afraýel, Your savior name, by Märyon, Your keeper of the world name, by Ménatýer, (p.12b) Your shepherd name, by Aka, Your tolerate name, by Aélhi, Your taker of all name, by Hýet Your giver of happiness for all name, by Yewi, Your true name, by Säbaot Your humble name, by Afran,Your lowly name, by Afyakýer, Your tolerate name, by Léhe, Your pure name, far from sin, by Mäsadyos,Your (p.13a) righteous name, by Afardin, Your [the] giver and taker name, by Afréyon, Your not aggressive name, by Afnata, Your king of kings name, by Lahin, Your God of gods name, by Uraýel, Your the Judge of judges name.

[10] Holy, Holy, Holy, [you are] our Lord God of hosts perfect full of heaven and earth of holiness of (p.13b) Your glory. Hallelujah; O Lord, you are praised, Amen, Hallelujah; O Lord, you are meek, Amen, Hallelujah; O Lord, You are humble, Amen, Hallelujah; O Lord, you are righteous, Amen, Hallelujah; O Lord, you are true, Amen, Hallelujah; O Lord, you are merciful, Amen, Hallelujah; O Lord, you are compassionate, Amen, (p.14a) Hallelujah; O Lord, you are pure, Amen, Hallelujah; O Lord, you are glories, Amen, Hallelujah; O Lord, you are praise worthy, Amen, Hallelujah; O Lord you are majestic, Amen, Hallelujah; O Lord, you are mighty, Amen, Hallelujah; O Lord, you are strong, Amen, Hallelujah; O Lord, you are wise, Amen, (p.14b) Hallelujah; O Lord, you are the most High, Amen, Hallelujah; O Lord, you are faithful, Amen, Hallelujah; O Lord, you are the life giver, Amen. Hallelujah; O Lord, you are up lifter, Amen. Hallelujah; O Lord, you are knowledgeable, Amen, Hallelujah; O Lord, you are King of kings, Amen, Hallelujah; O Lord, you are Scholar of the scholars Amen, (p.15a) Hallelujah; O Lord, you are God of gods, Amen, You are worthy of praise and glory unto the ages of age Amen. Be Praise and glory unto the ages of ages Amen.

[11] I bow down to you with the knee of my heart and believe in Your living name; forgive my sins so that I do not die before my time and deliver me [from] all temptation and torment, from men who are sorcerers, (p.15b) from the power of demons your servant_____.

[12] Whoever dwells in the shelter [benediction] of the Most High, will rest in the shadow of the heavenly God. He says to the Lord, you are My refuge and My fortress, My God, in whom I trust.” Surely He (p.16a) shall save me from the snare which is hunter and from the deadly pestilence. He [The Lord] will cover you with His flank, and under His wings you will find trust worthy [refuge]. Righteousness and faithfulness shall shield and rampart you. You will not fear in the night which is panic, and the arrow that flies in day, the pestilence that walks in the darkness and from darkness that is the devil of midday. A ten thousand may fall down at your side, (p.16b) they shall not come near to you; but you shall see with your eyes and see the punishment of the wicked. Because my Lord, you are my hope. You made the Most High your dwelling, no harm will overtake you, and no chastisement will come near your house. For you, He shall command His angels to guard you in all your ways; they will lift you up in their hands, (p.17a) so that you will not strike your foot against a stone. You will tread on the lion and the serpent; you shall trample lion and serpent. [The Lord Says], because He trusted upon me I deliver and rescue him, for he acknowledges my name. He calls me and I will respond [for him] and I will be with him during his trouble, I will deliver him and praise him, I will give him long age (p.17b) and I will show him my salvation. Glory be to the Father, the Son and the Holy Spirit forever (p.18a) and ever. O God of David save your servant _____ from affliction of body and soul. (p.18b)

The Prayer of Peter of Tuesday

[13] In the name of the Father, the Son and the Holy Spirit One God. [This is] a prayer about Mälkäsedek⁹⁰ and about the Paraclete⁹¹, the Holy Spirit and a prayer in God the Father, the Son and the Holy Spirit. (p.18a) Remove sickness from my soul, [O] Christ be compassionate with me [have compassion upon me] with the grace of the Holy Spirit for the sake of the Bishops, Priests and Deacons, and for the sake of [all] Christian people.(p.18b) With that word and that matter, let us render a service to the Lord. By these names I refuged; your servant _____.

[14] And by these names Amanuel, which is the name of our Savior, he that believeth shall be saved and not judged in damnation for ever Amen. If you shall preserve these names, you shall be honored and be pure (p.19a) like the fountains of water and your voice shall hearken unto like the voice of a lion and like the waves of the sea among all the kings of the earth and princes. When you call upon this my name Tanbran Nénmisär, Nénzab, Agetawi, Fénawi, your voice shall hearken unto like the voice of a lion. Having said this, preserve this thing (p.19b) which is marvelous in God the Father, in Christ, the Son and in the grace of the Holy Spirit, in His first Name, Alapun in the Second and Third hidden names of God. In His First name Amanuel⁹², Datael, this is the baptismal name of Christ, Sädayel is the great and glorious name of God in this(p.20a) name [Rsbahel] assist and deliver me with your names [from my infancy to maturity] which I have committed the sins and trespasses, forgive me your servant _____ forever and ever Amen.

⁹⁰ He was the king of Salem and a priest of God the Most high . He met Abraham when Abraham was coming back after defeating the kings. No one knows who is his mother and his father & where he came from and no one knows when he was born or he died; (Heb 7:1)

The book begins with this name [a prayer about Mälkäsedek] but nothing is mentioned about him except this.

⁹¹ The word comes from the Koine Greek παράκλητος (Parakletos) that can signify ‘one who consoles or comforts, one who encourages or uplifts. In the Greek New Testament the word is most prominent in the Johannine writings. It appears in the Gospel of [John 14:16] where it may be translated into English as counselor, helper, encourager, advocate or comforter. Christianity uses Paraclete as a title for the Spirit of God [Holy Spirit].(www.en.wikipedia.org/paraclete/10:2012)

⁹² This Name was first prophesied by the prophet Isaiah; ‘there fore the Lord Him self shall give you a sign: behold, a virgin shall conceive and bear a son, and shall call his name Immanuel’.(Isa 7:14)

[15] I have entrusted [myself] evil works shall not come upon me; forgive me Christ, Awénsmuýel, Mftaýel (the angel), remove (p.20b) it that gate. And we have written the hidden names of God Bätánawi, Sätánawi, Qätánawi, Urael, Graýel, one of His great names Bérsäbahélyos. I have entrusted myself in these names. When you travel [along] the road, [and] when evil thoughts come and when you go to war and all that, (p.21a) recite these names in a low voice. And it shall be grace and favor to you in the latter days of retribution, it shall be to you for the salvation of your soul.

[16] The Lord swore when He told to Mary His name which is hidden,if he calls her name so that he descend not into judgment and the Devil awaits(p.21b) those names in the latter days. And the Lord shall grant them heavy sleep so that they call not upon His hidden names. When recite openly (this hidden name) the powers of heaven and earth shall be consumed. and it shall be come fire. And you do not declare this hidden name openly other than in a low voice (p.22a) and do not recite it to all except to those who can bare it and don't put it down on an indecent seat. If there is any who make light, treat with indignity and cause this my name to be despised and he that openly declares it shall be contrary to my law, thus said the Lord.

[17] The Lord (p.22b) said to Pántälewón, who completed the struggle of the saints and martyrs, the power of angels, that God, [gave them] (the banisher of demons and healer of the sick); this word is the word of the lord Amen.

[18] The Lord made the heaven and earth and from the earth He created Adam on the morning. (p.23a) in His image and likeness [and] from that heaven of heavens, He chose the throne of Aryam, and this Aryam declared the word of the Lord and all declared it before the heavens and earth were created and (before the creation of the world).

[19] And the devil knew Litánawi, (p.23b) Qätánawi, Sätánawi, Rufaýel, Giruýel, the hidden name of God and His holy word in ýEyasiho His name in Késasnawi and Taber the name of our salvation and the demons swore.

[20] And Andrew arrived in a country of cannibals and he called these names and no one can touch him and Philip arrived there and the saints strengthened

(p.24a) him in the communion of the Holy Spirit, after they rejected this world which will be pass and chose Christ in their lives. Likewise save me your servant _____ forever and ever Amen.

[21] In the name of the Father, the Son and the Holy Spirit One God. [This is] the prayer of mercy, made by the angels, Martyrs, (p.24b) Bishops, Priests, Monks, Deacons, men and women; and the whole having congregated who prayed this prayer to the Lord, by saying “Have mercy upon us,” (O healer of enmity) with these Your names deliver your servant _____. Andunawäl, Anafel, Wäryel, Wäyqrébaýel, Bätayel, ýElfaýel, Wäyel, Atnaýel, ìayel, Sälayel (p.25a) Amanuýel, Aqnaýel, Säbaýel, Nénaýel, Rubaýel. Three names and the One God. By these your names, all is overcome. O Lord, their God Thou hast granted it to them by this prayer and, likewise O Lord, favor to grant me your servant _____.

[22] And you shalt overcome your enemies with this hidden name of mine Tädalyal and with the name of my Son Tétýel and with my name Urayel, Gug^waýe,l(p.25b) Päragebael, the name of Adam, Abotbael, Säratnaýel, Gérsan, Yon, Bäbaýel, ýEl(3times), Arbasnaýel, Tetbaýel, Sälayel, Liqäsinon, which means marvelous, Akutbaýel which means good, strife Fénaýel which means winner of enemy. Qänaýel means chaser for Satan Atnawol which means Égziabher. And when you call upon all these (p.26a) my names in which you have received, you shalt not enter into a path, except a path which is marvelous & in a wilderness in which, in the presence of no blessing. And when you come to your enemy call upon this name of Mine and you will overcome all your enemies in front of you. My Lord Awlogéson, Jesus Christ Son of the living God have compassion upon me and hear my voice [words] which I called(p.26b) to you. Démahel, Seqa, wäbeqa, wäseqa, your name [living, mighty, holy and awesome] which created heaven and earth through [by] your holy word have compassion upon me your servant_____.

[23] I have entrusted my self in the name of my God, Jesus Christ, Nazrawi; and in that your name, Béðerkiyos, Bäfrkiyos, your name in Sänawi, Qänawi, your name; I myself, have entrusted from now and forever Amen. (p.27a)

[24] In the name of the Father, the Son and the Holy Spirit One God. Pray this against Satan, who has not drawn near to you in Asnael, Atnael Amanuel, Bérshahel, Yamasyarawe, Mawténael, Hnel with which Thou didst establish heaven and earth; Märmer ýEyohek the well of glory and life, the merciful one who puts [removes] anger far away and much mercy and dismay,(p.27b) or in the way at all times and every hours. Say, Holy God Seqa and Seqa and Beqa késbéyel ýEyasuýel, with these names of yours, deliver me your servant _____, forever and ever Amen.

[25] In the name of the Father, the Son and of the Holy Spirit One God. Christ have mercy upon me, Christ have compassion upon me, and Christ help me your servant _____.(p.28a) For it is ; you, [Lord] who turn back the advise of angels. In Aksébaýel, Akaÿé and Beqa, your name, help me, deliver me and destroy the counsel of my enemies that they might not give evil counsel against me; your servant_____. This hidden name of God is the vanquisher of demons ýEyaýel, Afraýel, Muráýel, Asénaýel, kädnaýel, ýelqayel, Zérayel, (p.28b) Zémdayel, Alfaýel, Sérael, Dérayel, Hélnaýel, Bérshahel, Säyayod, Bahéryad, Säyolämäd, Ananya, Azarya, Misaýel, Gadan, fearful fire. By this your name chase away all slaves, Legions, demons, malignant [spirits], unclean spirits, sorcerers, from my family and animals,(p.29a) for your servant _____forever and ever Amen.

[26] In the name of the Father, the Son and the Holy Spirit One God. [This is] the matter that our Lady Mary requested of her beloved Son Jesus Christ. He said to her “I am God and as for my name it is God, Adénael, Adonay, Adot, Adatael, ýEyohek, Késésänawi, ýEsamed, the well of glory and life”;(p.29b) and St. Mary said to her beloved Son, in the presence of this prayer, unclean spirit shall not approach; and the names that I called before the door of the sepulcher [are], Harapun (3times), Hrafon (3) of this Father [who] raised Him from the dead and I say Holy is the Father, Holy is the Son, and Holy is the Holy Spirit Amen.

Moreover, the Virgin said, ‘go forth’,(p.30a) you demons by the name and power of my only begotten and beloved Son who is Päntäkraýel. Moreover, I say Holy,

Holy, Holy; may the Holy Spirit run upon the waters of Astéronon with these fearful Names ýEyo(3), Dake(3), ýElohe(3), Ayo(3), Säbaot, Adonay, the holder of all, who is exalted [it is] perfectly the Name of the Most High, full of dread(**p.30b**) and trembling.ýElohe ýElmas Awaktani, may destroy by His power Näwatuýel, Ayo, Ayo, Ayaýel, Anaýel, Mänaýel, Afnaýel, Arnaýel, Mäsädran, Oliel, Wabéwa, Paýel, Säwaot; the twelve names, by His power Nä, watuýel, Alab, the creator of the world and Alfamial strong Ayo, Ayo, Dake, Dake, Säbaot, Adonay(3), ýElohe(3),(**p.31a**) ýElmas, Awaktani, who is existed before the creation of the world Anaýel, Asaýel. Preserve the bearer of this prayer by Jesus Christ, fragrance name which is true.

[27] Folfanakir, Fýaýi, Akoria, Susaýl, Alanat, Anäýlad, Aton, Jesus Christ [is] upon all His angels. Alfa, name of the Father, Säbaot Alfa, Miyalio, Säbaot greatly in the right hand of the Father; Nakraýel [in His] left hand beseech and pray in(**p.31b**) the Holy names of God the Father, the holder of all which are Afran, Anwatuýel, Awakuýel, Aðrawéni, Alpa (3), Meol, Fameol, Nial, Asmark, Kias, Ames, Sänarik, Anas, Amirakiyas, Marmaruk, Wék, Sémon, Anradär, and the names of the twenty-four Priests of heaven which are their names; Latamaruel, Armanael, koilam, Akomikam, Dek, Sälawal, Akraton, Paroýnotiýl, Säl, Piýl, Mäpaýta, Sutuýel, Mipaýel, Säl, Pual, Mäpal, Sanu, come into me this day and by the power of in the twenty-four(**p.32a**) Priests of heaven whose names are Akaýel(**p.32b**),Wéýel, Gamýel, Dudýel, ýEaýel, Zärataýel, Yabéýel, Tidaýel, Yokaýel, Kamaruýel, Léwdýel, Maruýel, Anwýel, Käsukaýel, Abuýel, Bä rataýel, Rabel, Sänatel, Yéwrýel, Amanuýel, Pélalel, Kämael, Bésräel, Aýel, loose all the bonds of sin of your servant _____.

[28] In the names of the four beasts⁹³(**p.33a**) Araton, Bärmera, Sortion, Aftée, Jesus Christ, send me Téryakosha, the Holy Virgin Mary in Ganéstos, Péraryéson, Piparos, Arsdésts, Rýspis, Päýku, Päýwsýyawos, Säbaot, respectful

⁹³ They are called 'the four living creatures'. Every one had four faces, and every one had four wings. As for the likeness of their faces, they four had the face of a man, the face of a lion on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.. They are around the throne of God or carry His throne; they went every one straight forward whether the sprit was to go, they went, and they turned not when they went. Ezk 1:10

and great name ýElda, ýElohe, Almas, Säbaot, Pätismamat, mighty and winner your first name, Au and your present name ýElewos, by the power of these names, save **(p.33b)** your servant _____, forever and ever, Amen.

[29] I lift up my eyes to the mountains [but] from where my help comes from? My help comes from the Lord, the Maker of heaven and earth, He will never give a sleep for my eyes and also for my eyelids; He will not give any disturbance for my leg, [Because] He who watches over you will not slumber. He who watches over **(p.34a)** Israel shall neither slumber nor sleep. The Lord keeps you and preserves you in His right hand; the sun [in day light] shall not burn [harm] you, and also the moon by night. The Lord keeps you from all harms, [the Lord] be a refuge for your soul. The Lord keeps you in your journey [coming and going] both now and forever. Glory be to the Father, the Son and the Holy Spirit **(p.34b)** forever and ever. O God of David save your servant _____ from affliction of body and soul.

The Prayer of Peter of Wednesday

[30] In the name of the Father, the Son and the Holy Spirit One God. [This is] The prayer of deliverance [containing] the mighty names which came down from the heavens [and were] given by Our Lord to His disciple for His memorial be glory [praise]. May his prayer and blessing be with his servant _____ world without end Amen. ýIyael, Afnael, **(p.35a)** Asnael, Aqnael and he brings the soul of hearts which are lepers in the name of Dfaýel and He stretched up the arm which is dried in the name Sénkurak^waýel and He immerses the crowd of demons Aqénaýel and He chases sickness which are weak in the name Fédaýel, salt who makes test for testless **(p.35b)** and Light who chased dark in Aflaýel who brought dispute and debate which is bad and they shall be deaf and lame in the name Afdael, ýIyaresederens, Sdéqanaýel, Awlamléléýel, Hruwférstéwa, Awlalaýel, flames and safe guard by saying Fédädnaýel, throne which is truth **(p.36a)** and courteous like the light of sun.

[31] Cherubim and Seraphem they Saied Awin(3), Dmahel, Bérsbahel, Aknael, Sador, Täkòbä, Réòoryo, Sedekefen, Bädzèù, Bábähret, Fesedeqefen, Qäratawi,

Säwawael, Melosawi, Sidraqaël, Sälawin, Ziwawi, Zänäwawéyan, Adäwin, Zämäknawyan, Zäbrsael, I am the sword of fire Alfa, Wälduhi, Bewä, Sénkrodahin(**p.36b**) Ayéwawiyän. I am Alfa, Sador, Känael, Abasawi, I am Zäýlsawi, Zäel, Ael, Zäýbésärawi, fire Bérosawi I am Abiwi I am Bäkhélawi, Zenawi and Kälädawi.

[32] Deliver me with your name, death do not let come unto me before my time in your names. And if I stand before a king and a governer to come back to do good deeds and if they perform evil deeds towards me contend with [those] host who (**p.37a**) do not know the error of their ways and cause their eyes to shed tears and bridle their mouths so that they may speak no evil in Alfa in Bérsbahel your name. I have entrusted Wägamael, Méklýel, Méslakayel, may mercy came from the seven windows of the heavens, mercy may come in Adael your name, help and save me your servant _____ forever and ever Amen.

[33] Sälätälawi, (**p.37b**) Ýalawi, Hézqéyas⁹⁴, Zärobäyesawi, ýElawi, Kenyawi, Degäna, ýEsafawi, Géraéd, Yobdéyawwi, Länäd, Yawihiranénd, känä, ýEyobdyawi, ýEléyat, Aknanis, Bämäbarqt, Bazin, Adlälawi, cut my impediment in this names Rédnawi, Säläwvia, Hésawi, Moqéh, Zähawi, Sädolawi, Admas, Fätahi, in the name of Däläwi, Sädoqawi, who opens the prison in the name of Adina.(**p.38a**) Devil ran when the chains makes sound in the name of Fädadir. Diyablos feared when he looked the chains of bushes in the name Mäzgwag^wan when he voiced in the name of Yofedin he was nailed with five hundred thousand of chains which came in the name of Gaden and he was bound with heavy chains. And the Devil said I have a sign and the Lord said ‘what is your sign?’ and he said (**p.38b**) “Gadin ” [so] the Lord said “I will give you a heavy sleep that thou mayst not contend with this my name exalted and glorious, and the seven windows of heaven seven times cries out in the name of the throne, Melos, Säläd, Bädkin and brought five hundred thousand chains in the name

⁹⁴ It is a proper name for a king of Juda (716-687B.C) . The literal meaning of his name is ‘ My Lord is my power’ ; that is why the auther of the text [the prayer of Peter] used as a hidden name.(Ethiopian Bible Society, 1997, 14)

of Melos, Däläwakin; let it be a seal for you unto the ages of ages. You [became] arrogant toward mine angels, wagged **(p.39a)** your tongue in derision the image of my countenance and the lord was vexed and saying, “bring the chains in the Name of Fédaden” and there come a serpent of fire and he said to him “my brother, Bryal where is your strength and mighty”? and that serpent, who was concealed for all ages and by its eyelashes, And said, ‘could you loosen these bonds’? Also he said, ‘I have a day, on that day I shall be loosen by sign’.**(p.39b)** Michael and Gabriel heard and told to the Lord and He told them “I bind him in the name of Säwakin and Awlod, Léwakin’. I bind two of them, the serpent and that Bréyal in the name Dafen. The Angels said to Him ‘what will happen when he is called by the name of Säwakin, Awlod & Léwakin’? he said to them, when they are called they will be like infants in the name of Rädädälokawyan.**(p.40a)** The angels said to Him ‘why will it be taught in different words whilst these names are present’? He said to them ‘that it might for the glory (praise) of the Church and the people’; let hear their greatness each according to their tribe in the name of Fodalawi, Awde, Awlalael and let the oil of the Holy spirit anoint them that are unclean and when all are baptized in the water of the prayer of **(p.40b)** these names, they will be like infants who have not been touched by the impurity of sin. When they pray at square (by the name) Awlalakael, during that time they will be purified of their sin and shall not descend into damnation; if they pray in the Name Awlakolael, every seven times at square, He said to them, “ a covenant that my Father gave me, in the name of the Father, the Son and the Holy Spirit, **(p.41a)** I granted you a covenant for my brothers. Likewise grant a covenant to your servant _____ forever and ever Amen.

[34] In the name of the Father, the Son and of the Holy Spirit One God. The Angels said to Him “do you make shame for the people if they recite these names every seven times”? He said to them, ‘If I have not loved the children of men, of these names **(p.41b)** which I haven’t revealed to them’ and ‘if they understand these words they shall not descend into damnation whether, Christian or pagan or Jewish’, all the trees of the wilderness it would have

burnt [but not] and the earth would not produce thorny vegetation and the sun, moon would not give their light, the stars would not stand in their chariots. [But] if they do not have these words those who call upon these words **(p.42a)** will call upon them in the name of Adägay in Awléfalin.

[35] And the Devil said, 'tell me [about] the binding of chains and the adamant in which I was bound by the Son of Mary' as He said Awdéawélaláyel; the chains of the adamant said to the Lord, 'do not give us for danger, whilst the people were bitter tears and crying tears like the waters of the rainy season'. Moreover they said, the chains of the adamant 'do not bring us down **(p.42b)** with the wicked devil where there is narrowness like the rainy season'. Narrowness is the dwelling place of Satan who received [it] according to the errors. And the chains were harsh upon the Devil as Délwakin hanged on. He [the devil] allowed it to be entrusted around the throne of Christ and to hold His leg; but the angels pulled him with fiery tongs and the devil cried out by saying, "Awin, Awin, Awawlael" . **(p.43a)** The chains of the horizon swung and He allowed to be loosed for the sake of those words and [wagged] his tongue in derision and said, 'it shall be [your] an inheritance forever until in my second coming. As they stoned him with stones in the depths of the sea, likewise, they pelted him in the depths of fire for Béryal along with his chains.**(p.43b)** Our Lord commanded the angels and the chains of Säwawaéza and Agadagadin.

[36] And when the Devil cried out in his first mark, saying Awýw Aýel, but there was none to hear him and Sägodäsfawi gave him no answer [so that], the Devil said now my boast has vanished which I had confidence [on it] and I have become a mockery and a cause of ridicule to them that call upon the name of Christ. Cursed be **(p.44a)** the day in which they called me Dudale. If I would have known this, I would have bowed down to earthly creature(s) and if I would have venerated the angels woe unto me, woe unto me who did not entrust myself in the environs of His throne, which are called ýÉgodä, Felakaen, Felkéen.

[37] I am Jesus Christ, omnipotent, the heavenly, who broke the tops of the horizon in the name of Floflael, kädäywflael, (p.44b) kulakulakukel, Walo, Téqéhf, Laflael, Sea, Däwalden. Not take value and reward in the name of Ýawd Awlalael, be excommunicated in the name Säqoläqodéläwakin, do not intrupt to recite [this prayer] for evil day and donot destroy in the Name Säqolodlwakin which means Christ, which means the mighty chain, a chain of Säguntér fire and in five hundred thousand Säguntérä fire (p.45a) in chains of fire as bound as the Devil and likewise may he who reveal the house of the king and rulers be bound. May he have mercy on women and children and may He not seize (them) in the present day. I swore in the name of My Father, Tulad, Waladael that he would not descend into condemnation and I gave him an inheritance in the lap of Abraham, which has an Ark of the altar (p.45b) upon it from which pours forth milk and honey. Be glory inside the Aryam without inquiry. Those who keep these names in the seven windows of heaven and the sun takes pleasure in the name of Duladaýel which means I am Jesus Christ the Son of the living God, who kills and makes alive who stopped the Devil with chains of Gaden (2) which means I am (p.46a) Jesus Christ Beta, Wäbeta, Melos, who lights the coals of fire from my mouth.

[38] And when mankind passes from this passing world, he shall recite these names before shutting his mouth (died) and the angel of death not to be mourn him. When his soul shall deport from his body this shall be said Awin, (3) Awil, and they will drive out the angel of death and the angel of darkness(p.46b) from the seventy seven places of angels. And the angels of light, who are the messengers of Christ shall come and say to it” come bright soul who lived whilst being called Melosawi, Gaden ” and the angel that was with it shall say to it “come and bow down to your creater in joy and gladness” and he shall send it to a life of pleasure and enjoyment (p.47a) and to the wedding of the heavenly ones and when the angels shall see that soul and send it forth while praising it saying Qalatawi, Qäntawi which means the Trinity which does not overcome for the enemy. Mary, she was there at the wedding of the bridegroom and bride and when the bridegroom say the few faces visible she said

Qalatalawi and by this word, she said “have mercy upon your people(**p.47b**) O Lord, and do not take them down into condemnation and if they desire not the mercy of the exalted mercy is not meet for them and this prayer will be established for Archbishops, Bishops, Episcoposes, priests, Deacons, but if they perform not this prayer and if they know not another but recite these names [that] open heaven that they descend not into condemnation with the power of these your names save your servant(**p.48a**) _____ forever and ever.

[39] And Mary said, I am the mother of the Savior, the living king of hosts, the mother of Amanuel, the mother of Rafon, Racon, Agéyos (3), Kéwaf(3), Gérlyos, in the mighty perfect Pirloyos, Agéyos, Andkéyos, in the power of the Father who is above all and in the king Christ(**p.48b**) in the Holy Spirit, the Holy and perfect Gelyos of hosts, hear me speedily and by the five nails [of the cross] Péstyos, Aryal, Tyol, Arantos, Särde, Ardir, Tánat, Adira, Rodas, Anowal, MäädYäl, AkféYal, Anyal, ýérael (3), Arael(3), Sawiel, Wawael, Armyal, Pefe, Pefe, (**p.49a**) Pafu, Piyafed, Säbaot, Noref, the grace of the true Father Arpamyal, one of the fingers of the right hand of the Father in your name, ýElohe, Almas, Säbaot, [of hosts]. May his testimony [hearkening], prayer and supplication [be with His servant] _____.

[40] O Michael grant favor to _____, O Gabriel preserve _____ (**p.49b**), O Raphael grant blessings to _____, O Suryal grant love to _____, O Säduqael grant joy to _____, O Cherubim grant gladness to _____, O Raquéyal grant honor to _____, O Ananyal grant peace to _____. In the true power of ýEnofpuýb, Arpamyal, Mrepumyal, the right finger (**p.50a**) of the Father, Aksar, Mänrémyal, Mänkéel, Mänséel, in His left and right of the Father, by these holy names Afrawi(3), Abftawi, Hrafon, AlméPyal, Puyal, Puyal, Afnupuyal, Dryak, Drg^wad,, Dryas(**p.50b**) Simark, Kiyayurs, Märmrofok(3), Märmäryal, Maruel(3), Simryal, with these glorious names bring down the power of the Holy Spirit upon your servant _____ forever and ever Amen. (**p.51a**)

[41] In the name of the Father, the Son and of the Holy Spirit One God. These are the names of the decree of righteousness Michael and Grabriel, Surafel and Kirubel ýIyael and Saquel, the seven arc angels Säduqael, Brhanael pray for us.

Pray on our behalf, ýégrmatasurtyon, Märamara, Mäiton and the four beasts. I entrusted with your names, in Eldan, your throne and in Hélsa, your country in Dmael,(p.51b) the power of your name and in Ýtobel, your name and in Bälqbal, your baptism in Guhkael who loose the chain of sheol in Qätänawi, Sätänawi, Qärnälawi, your name Rafon(3), Pis, Pis, Pis, Mléyos(3,) Hnael(3), Srael(3), Naros(3), Felos(3),(p.52a) Lifrénas, Neros(3), Eron(3), Dmahel(3), Bérsbahel(3), Aqmahel(3), Sidrasawi, Awlaet, Drahis, Noros, Elohe, Säloron, Gaden, Yäwéta, Kolahen, Sereqael, Qerqetin,(p.52b) Dälonda, Godgodfen, Qedra, Qalen, Barubael, Sfafalael, Däloholohen, Qoloken, Käfazin Gazen, Filakael, Alfael, Adäratan, Zrael, Nlabdawi, Mnaelawi, Gälawdhe, Iyafen, Qaladen, Mnaselawi, Sälnoolds, Dälawi, Goldafen,(p.53a) Qälael, Därael, Sädraqael, Syäse, by the power of this names save your servant _____.

[42] Alfa, Wäo, Alfa, Wäo, Alfa, Wäo, Alfa, Wäo, Alfa, Wäo, Alfa, Wäo, Yodnael(6), Urael(7),(p.53b) Òarnael(6), Ames(7), Yahédi, Nldakni, Òéhududu, Särasyal, Suryal, Färadyal, Aradyal, Sädral, Mudyal, Adäna, Amanuel, Skalärm, Märadyal, Säradyal, Afal, Asäal, Aftyal, Aramyal,(p.54a) Aqätel, Arsal, Akéyal, Drtyal, Fanuel, Qärtyal, Altyal, Tetaol, Yolyal, Kärtyal, Säbtyal, Mataol, Merasal(2), Aksäfaol, Awkétyal, Betyal, Fewal, Särwal, Anwal, Fälalaol, Akristyanl, Ablil, Awyal, Arnéel, Watel, Nasästuren, Arnas, Zärikäbk, Tärnmn, Yäasiko, Misones, Maser,(p.54b) Naskib, Aksanuniyos, Ýunar, Bärakiyas, Rastiyon, Dakeyas, Arnéyas, Pras, Kinas, Absälon, Anséko, Mumtos, Mutkätäna, Liada, Kina, Arada, Anyos, Sardi, Kälälasin, Ýusaran, Marek, Warok, Wardiak, Asmael, Anal, Yoran, Arni, Mrik, Lasonk, Amiyos, Séwra, Bärädämyal, Misändal, Armyal,(p.55a) Awyél, Ab, Fiama, Fiyama, Särdur, Matäwadädä, Aradyal, ýéräwér, Farul, Fért, Suhäl(3), Mikael, Gäbréel, Surafel, Kirubel, Sädakyal, Säratyal, Ananyal, Rufael, Ahratyal, Hrmasyal, Aqyayal, Afdamyal, Arnyal, Asoram, Zidael,(p.55b) Särk, Mnsuk, Aøbryanos, Kirubel, Afrnyal, Aatwal, Brstyal, Férfä, Fananyal, Didyal, Märadkyal, Afdikyal. O Holy Trinity, I have entrusted my self in your names and in the names of your priests so that unclean spirits might not come unto me at my right hand, left hand, in front of or behind me and the evil, the hosts (p.56a) of the Devil to where I present and that death might not come upon me

before my age your servant _____. Sador, Alador, Danat, Adera, Rodas, in the five nails of the cross of our Lord Jesus Christ preserve me from affliction of body and soul, your servant _____.

[43] In the Twenty Four priests of heaven whose names(**p.56b**) are Akiyal, Fanuel, Gnel, Ityael, Efdyael, Särtyael, Hetel, Tatael, Däkael, Etael, Qael, Apuel, Ftael, Putael, Sormnael, Wréel, Dämnael, Pulsael, Himnael, Réstael, Bärbael, Purapuel, Elpael, Patael, Agyos(3),(**p.57a**) Säbaot, Purlos, Awranaes, Agyos, ýénksyos, Adbäyar, Kāwakf (3), Pasyus, Säbaot, with, power of these your names save your servant _____.

[44] And with the names of the four beasts, which are Päramera in likeness of a lion AgmPéra with the likeness of an ox Särtan in the likeness of an eagle and Pärämi in the likeness (**p.57b**) of a man; Aftaýel with this your name grant favor unto your servant _____. With émrémun, who parted the sea by His power and knocked by the word of His mouth in His name, Alef, Aaewa, Yoda, Aahia, Ayu, by these names save your servant_____. By the seven Angels who are in the sun Ina(3), ýéfo(3), Afikiryor(3),(**p.58a**) Afqtéel(3), Afkurael(3), Afkurael; by the power of these names Adonay, ýEl, ýEl, Elod, Elmasyawi, Säbaot, Marmarn, Kfryot, ésekemaul, Pael, Arnael, Nyael, Yayael, Anael, Etnael, Arpumyael, Abftael, (**p.58b**) Ayu, Ayu, Ayu, save your servant_____. By the power of these names Ananyal, Säbaot, Adonay, Elod, Elmas, APatéel, save your servant_____.

[45] My name is Alfa, Wäÿo, the first letters and in the name of my Father Alfa, Wäÿo, in the name of the Holy Spirit, Aradyal, (**p.59a**) Adonay, my beloved and my son deliver your servant _____. The eight names of God the Father; Alfa(7), Iyael(7), Hedael(7), Yodael(7),(**p.59b**) ýurnael(7), Hedra(7), Ames(4), Afanyos, Dhéndén, Néndkni, Hdadn, Lawna, Slda, Yoda, Dikaba, Hori, Duni, Hdi, save your servant_____. (**p.60a**) Three words which were uttered at the Nativity, the name of the blessed Father Felilyos, the Name of the only (begotten) Son Kurkuryanos, the name of the Holy Spirit, the life giver, Tinotitanos save_____.

[46] With the five nails Sador, Alador, Danat, Adera [and] Rodas save your servant _____; In the name of the Four Beasts Alfa, Lawén, Quna, Ayär, **(p.60b)** save _____ forever and ever Amen.

[47] [O]! God push them for those who pushed me; fight against those who fight against me. Take up shield and armor; arise and come to my aid. Brandish spear and javelin against those who pursue me. Say to my soul, "I am your helper." The Lord shall put light on me **(p.61a)** and keeps me; so that whom shall be afraid me? The Lord is a trustworthy for my life [so that] whom shall be afraid me? When the wicked approached me to eat my body, they got tired and failed down. I exalt you [my Lord] for you took over me and did not let my enemies gloat over me. O! My God, I called to you [for help], and you redeemed me, **(p.61b)** you took away my soul from hell and you spared me from going down to the pit. You righteous people sing for the Lord and praise for the remembrance of His holiness chastisement is from the wrath of God and salvation from His will. Weeping may remain for a night, but rejoicing comes in the morning. When I felt secure I said, I will never be shaken forever. O Lord, by the will of you **(p.62a)** grant power for my life [but] if you return your face back, I would be amenable. I voiced to my God [I beg Him]; if I go away in to distraction, how can I believe you? and tell your truth? The Lord heard and forgave me and He became my Savior. You [The Lord] turned my wailing into happiness, you turn down **(p.62b)** my sackcloth [and clothed me with joy, that my heart may sing your praises and not be timid. O my Lord I will praise you forever. Glory be to the Father, the Son and the Holy Spirit forever world without end. O God of David preserve your servant _____ from affliction of body and soul.

The Prayer of Peter of Thursday

[48] In the name of the Father, the Son and the Holy Spirit One God. To us, the Apostles, He granted these names on the Mount of Olives; and His Mother was with us on the day of His ascension into the heavens in His glory **(p.63a)**

on a chariot of light'. We did not set ourselves apart from her and He said to us 'take up my names and may they be strong in the place which you travel, gather, enter, exit,(**p.63b**) keep and strengthen it in your hearts so that it might not be manifest those outside and because of this command us that it might be life and solemnest by the great word of God and creator of all who glistens like lightning and sets apart the soul from the belly that they be not revealed to the unworthy afterwards. As He, said (**p.64a**) "Do not give holy things to dogs and do not cast down your pearls before swine". The dogs meaning those who appear to be Christians and do the works of pagans and they come in sheep's clothing but inwardly they are curious and lawless wolves, sorcerers, (**p.64b**) adulterers, murderers, who love false worship and false works which my Father does not delight in. But as for you who are mine take up the power of my Cross of the Holy Spirit heal the sick and raise the dead, purify the leapers, exorcise demons in my name and by the wood of My Cross through its seven (**p.65a**) horns, seven eyes and seven blessed gates. Blessed and sweet is His fruit which is fully with Him the blessing of my Father. Receive the power of my cross so that it might be to you fully behind, on the right, left, on the chest, fingers, arms, in all and on all. Crosse which has the power of fire (**p.65b**) and winds and in His greatness the power of darkness flees. Receive my yoke and My Names and not be removed from your mouths always so that you might be saved from your enemies.

[49] Having said this, a cloud took Him from amongst us and ascended into heavens and we saw Him and worshipped and as soon as He drew near to the firmament, we heard (**p.66a**) [a voice] saying "go you in peace" and as for you Christian people who join us with your service, receive these names and carry the sign of the Cross of Christ and do that which we have commanded you and as for _____.

[50] He who refuges his soul and body in peace in to his glorious Cross on which(**p.66b**) was written the liberation of the whole world with your good names which you teach in the name of the Lord, have mercy upon your servants, be compassionate, preserve and save your servant _____ from all

that terrifies him. Moreover, he refuges his body and soul in to the Father, who is above all and created in His wisdom [keep] your servant _____. **(p.67a)** Further more, may his body and soul take refuge in the Son who is consubstantial with His Father. Thereafter may his body and soul take refuge in the Holy Spirit, who proceeded from the Father and assumed from the Son. Further still he may take refuge in the twenty four priests of heaven in their crowns and in their names **(p.67b)** Akael, Fénuel, Kunel, Datel, Afsel, Zärueel, Elel, Dtel, Dkael, Gdel, Flfel, Ruel, Kasältuel, Wärael, Batuel, Roel, Säötuel, Tawrtel, Amanuel, Läleel, Waläel, Asälduel, Hltuel and in the four beasts of the Father may he takes refuge his soul and body **(p.68a)** in their eyes of which they are entirely full and in their names Mormora, Mäliton, Armantos, Surtyon, and by their second name Tärel, Henel, Zäryal, Sorafel and by their third name Pämela, Agmetr, Bärtäno, Däraton, may his body and soul take refuge in the seven arch angels which have dominion **(p.68b)** over all creation with regard to compassion and mercy in Mikael, Gäbrel, Surafel, Kirubel, Urael and Afnael.

[51] I refuge my body and soul in the three angels, which keep the tree of life in paradise, whose names are Aftwät, Bärnafyo and Gärnael. **(p.69a)**

[52] I refuge my body and soul in the three angels which keep the body of the son of God within the womb of the Virgin, whose names are Mänkoras Šärat and Šärani.

[53] I refuge my body and soul in the three angels, who keep the body of Christ in the sepulcher, whose names are Féthni, Fétah **(p.69b)** [and] Fefay.

[54] I refuge my body and soul in the Holy church which is the dwelling place of Christ, circled by angels and when all people who have been established on the rock of faith and upon the golden foundation and her pillars are of silver which tremble not and posts of her tabernacles which do not shake and her cords which do not break **(p.70a)** the dwelling place of the Lord, the tabernacle which smell of flower of grape that give us the drink of peace, the drink of perfume and pomegranate. From her lips pour forth honey and from the witness of her tongues [pour forth] milk and honey. Beautiful and pleasant are her breasts which [have] many colors in her left and right and [has] olive

branches. Her likeness (**p.70b**) is as of Trinity. She is our mother, Zion; We have entrusted upon her to preserve us [from evil] as the apple of the eye all children of Baptism and in particular keep her servant _____.

[55] In the name of the Father, the Son and of the Holy Spirit One God. Aqréal three hidden names Danas, Dila, Märaf, the Name of the morning star Sufar and [also] the powers(**p.71a**) that go with Him [are] their names Akésar, Mardyal, Aftéal, the name of the evening star Surakyal and the powers that go along with him [are] their names Arýaméal, Aqtéal and Arsaéal. I entrusted you in oath [with these Names] not to set apart from me until [you] fulfill my will.

[56] O sun, your name is perfect [understood] thou hast sworn with regard to these (**p.71b**) names which are powers of the high ones Susryal Ardyal Ardakyal. I have sworn you do not depart until you fulfill my heart's mourn.

[57] O moon, that you give light at night with your powers do not go, until [you] fulfill the desire of my heart. Adonay, Amanuél and Masyas. My God(**p.72a**) come unto me in the might of these your names; Mikael at His right, Gäbréel at his left, Raphael behind Him and Sälatyal in front of Him and Sädakyal placing a crown upon His head and Sädakyal, giving praise and glory for Him, and Ananyal the angel of mercy come unto me and seek for me.

[58] O the Twenty Four Priests of Heaven, I have sworn you (**p.72b**) in your names Arnel, Aklar, Watýer, Naumas, Teran, Arnas, Zärli, Abt, atrmon, Ganensco, Meslänkos, Mater, Naskib, Aksanu, Nyos, Unar, Bärakiyas, Rustyas, Dätyo, Arts, Paras, Enas, Abslosän [and] Anisco. And by the Twenty Four censors Mudmutus, Mutkätäna, Kalionke, Arad, Anyos, (**p.73a**) Ýérdikäfäl, Asran, Maräk, Warok, Wardiak, Admael, Kinal, Toran, Arni, Märík, Läsank, Säna, Amiyos [and] Däwra; I have sworn you that you may come unto me, your servant _____.

[59] Moreover, I have sworn you, O the seven angels by Bärmiel Mäsändyal Ardyal Awyal, I have sworn you, (**p.73b**) O the four beasts, i have sworn you, O the three angels Yab, Liyama [and] Fiama, i have sworn you, O the three angels who pray in byre, Säradur, Mästäwadéd, Aradyal, I have sworn you, O the three angels who kept the Son in the sepulcher Arwal, Féruul, Fértkael, that you may

fulfill the desire of your servant _____. **(p.74a)** I have sworn you, O Akärdén, the star which rose at the time of the Son's Nativity that it may rise in the presence of the servant of God _____Suh(4) shine upon me and overshadow me this day in the power of Abyater, Abryaqéreg, Redi; i have Sworn you, O angels, by the hidden Names which are within the veil of the Father **(p.74b)** that you may come unto me in all places [where] your servant _____; Awämam, Anéwof, the angels who abide in the air, come unto me. Furthermore, i have sworn you O angels who are in the firmament and faithful in the highest place. The four angels, Cherubim, come unto me; and who stand at the four corners of the world Fértyal, **(p.75a)** Férfay, Famuwal, Finanyal, [come to me]. The Four Angels who stand in the four storehouses of the heavens, the winds Didnyal, Afdmyal, Märadyal, Afdikyal; i have sworn you that you may come unto me to fulfill all my petitions within and without. I sworn you, O Cherub, who guarded **(p.75b)** the source (eye) of the water of life that you may come unto me [your servant] _____ forever and ever Amen.

[60] Bring to the Lord the children of God, bring to the Lord the children of the aged, bring to the Lord glory and praise, bring to the Lord praise to His name. Worship to the Lord in the splendor of His holiness. **(p.76a)** The word of the Lord is over the waters. The God of glory thunders; The Lord is on the waters. The word of the Lord is by power [powerful], the word of the Lord is with great praise, the word of the Lord breaks the cedars; The Lord breaks in pieces the cedars of Lebanon, The Lord loses weight like the ox of Lebanon. For his lover, is like **(p.76b)** a son who has one horn [Authority]. The word of the Lord strikes with flashes of lightning. The word of the Lord shakes the desert; the Lord shakes the desert of Kadesh. The word of the Lord strengthens for mighty and makes it acute for oaks. In His house all people say 'glory' [to the Lord]. The Lord shall accumulate the flood. The Lord alive and enthroned as king **(p.77a)** forever. The Lord shall give strength to His people. The Lord blesses His people with peace. Be glory to the Father, the Son and the Holy Spirit forever and ever. O! God of David save your servant _____ from affliction of body and soul.**(p.77b)**

The Prayer of Peter of Friday

[61] In the name of the Father, the Son and the Holy Spirit One God. The names of Christ [are] Sidlawi, Bidgawi, Tedrofawi, Nédälael, Mätaréro, Qerlokael. Who are you [O] the bright one? I am Bähézkolakael, Sébätäflo, Flaýel. Who are you [O] the morning star? I am Bérafrael, Qedlakael.(**p.78a**) Who are you [O] the light of lights? I am Dälorulawiel, Birahefet. Who are you [O] the precious gem? I am Laklael, Räkuwaýel. Who are you [O] the un breakable ship? I am ArPaýel. Who are you? I am Séqudro, Awlael, a mighty pillar which not shakes.(**p.78b**) Who are you? I am foundation; [which is] Qerqelawi. Who are you? I am Lyodawi. Who are you? I am Taborawi and I am Melosawi, Qetronawi. Who are you? I am the sword of fire. I am Dälowi. Who are you? I am Sämayawi, Béraelawi. Who are you? I am Qerlyawi. Who are you fire? (**p.79a**) I am Byawéel. Who are you compassionate who has no territory? I am shepherd of herds, the demons of Legions who i tied up them the demons of Legions. Likewise, let you sink my enemies and adversaries of your servant _____. Who are you mouthwatering salt? I am Tutuel, Jesus Christ, Alfawi, save _____ form all that attacks him.(**p.79b**) Who are you vineyard? I am the Trinity, three in person and united [one] in divinity. I have entrusted myself in this [name], send stumbling blocks and darkness upon (against) the enemies and adversaries of your servant _____.

[62] I have entrusted myself in your name Iyaed, do not take me [out of this world] without the repentance of your servant _____. I have entrusted myself in Afnael ;(**p.80a**) your name, that Thou Mayest unit me with those of a perfect countenance in Asbael, Aqnael, Eyael, Koel, Yoel, Sädael, save him _____ with these your names. Dälafeyel, Zärael, Gätgwalael, Gärael, Akdäel, Brael, Qorlael, Gämälael, Amlael, Salbawi, (**p.80b**) Zäläbawi, with which Thou didst loose the chains of Babylon, where they call upon your name. Likewise

loose and scatter the bonds from the hands of _____. Mélkael, Däflab, and may the water of prayer fill up and become a remedy for the sick and may they read **(p.81a)** it in the open sky that it may become a remedy and the forgiveness of sin. And when they are baptized in this water of prayer of these Names may they become like babies, who have not been touched by the impurity of sin. Deliver your servant _____. With the power of these Names I beseech you, O Lord, by the power of these your Names and supplicate you so that death may not come **(p.81b)** upon me before my time, not with penitential baptism nor with an evil disease. I have entrusted myself in your name Séldi, Awlakit, vanquisher of the enemy.

[63] In ýElon; who are you [O] chamber of the highest, I am the son of Goladin who established heaven without a pillar. Who are you Deg and Beg I am a sword of fire, **(p.82a)** In Kälädin which is not overcome by the enemy. Who are you I am Jesus of Nazareth, Who are you? I am Sädraqael. Who are you? I am the merciful unto those who made sin. I am the unsetting sun I am the sun of Qerqeten. Who are you? I am the one who do not like the death of a sinner but his return and his life.**(p.82b)** Who are you? I am the east. I am the one who tied for Bryal with fifty thousand fiery chains even my name is hidden Däloqolin, Däfefin. And I have granted sleep so that my hidden name might not be called upon and that it might not be destroyed for the world. Who are you [O] golden ladder? I am Baýéel who desires to grant honor and wealth.**(p.83a)** Who are you the gate of light? I am Sorofälit, the one that calls upon my name; I will remove my servant _____ from all that he fears.

[64] There is none to whom I have revealed these names apart for my beloved Thomas, which I told him when I was crucified before my soul departed from my body and I said ýElohe(3) and immediately the world was rolled up**(p.83b)** and when I cried ýElohe My Name, Sheol trembles and the stars fell and likewise, my Lord brought down those who counseled evil against Gäbrälyäsus. And when I cried Qoläkel my name, the assembly of Caiaphas and Hannaias were ashamed and likewise shame those counsel against your servant

_____. And when I called out saying my name Nézen,(p.84a) Sheol was destroyed and his walls were demolished.

[65] And when St.Mikayél called upon Késbéyel, Býeqa, Akarya, the counsel of the lawless was frustrated. Likewise, frustrate the counsel of_____ my enemies and adversaries.

[66] And when St.Gäbrýel called upon Däg^{wa} your name the congregation of demons disappeared. Likewise wipeout the enemies of_____.(p.84b) And when I cried out, saying Läfezin My Name, the tombs were opened, the sun was darkened, the world was rolled up likewise, darken those who counsel evil against _____.

[67] And when Moses called out saying Falek your name, Thou didst take him across the Red sea, likewise take _____across the fearsome lake of fire and deliver him from sickness which is great.(p.85a) And when Joshua cried out, saying Alfael your name, Thou didst bring down the bread of Männa, Likewise bring down the Holy Spirit up on _____. And when Elijah cried out, saying Däراتan your name, Thou didst take him across the sea of Jericho, Likewise take _____ (p.85b) across Sheol and damnation and bring him to the place where there is neither death nor sorrow. When Daniel cried out, saying Zärael your name, Thou didst bring him out of the lions' den likewise bring _____out of the depth of Sheol. And when David cried out, saying Gämalamalawi your name, be brought down Goliath's power likewise bring down those who counsel evil against _____. (p.86a) When Hezekiah cried out, saying Gälawdéa your name, Thou didst added fifteen years [in his life], likewise add many years and seasons _____.With afraid of your name, the Lord, who is Iyafeson your name help _____with Belonds [your name]. And when Jonah cried out, saying Bädälawi your name, Thou didst bring him out (p.86b) of the whales belly; likewise bring _____ out of the depth of Sheol.

[68] [You] who didst help Gideon when he cried out, saying Qadael when he killed the Palestinians, likewise save_____ from murderer and the accursed.

[69] Thou didst deliver Ménase when he cried out, saying Qälayél your name, when the Chaldeans (**p.87a**) bound him in iron shackles and for the sake Thou didst bring down lightening of fire and killed the twelve tribes and caused Satnael to sink, likewise sink down his enemies _____. By Däg^wada and Yoda loosed a man, likewise loose him_____ from the bonds of Satan.

[70] And Thou didst deliver Ananéya, Azaréya and Misael when (**p.87b**) they cried out; saying Säfäfel Thou didst bring them out of the burning fiery furnace, likewise save _____from the furnace of hell.

[71] And the book of deliverance of body and soul, forgiveness of sins was written and the writer and [both he that caused it to be written God will have mercy upon] to that reads and that translates it and that washes (**p.88a**) [himself] in the water of prayer, to the one who bears it and to the one to who listens his words and performed with [the material for burial], the Lord will have mercy and forgive the sins of him that wrote it_____ and him that caused to be written, forever and ever Amen.

[72] In the name of the Father, the Son and of the Holy Spirit One God. O my Lord Jesus Christ with [your name] Bäsedael, (**p.88b**) help me and have mercy upon me, and your Holy names [for you are] merciful and compassionate, far from wrath and of much mercy and righteous forgive my sin and blot out my iniquities and let the Hoy Spirit descend upon me and upon this water and wine and oil that it may become a remedy for all the sick, for people and beasts. As (**p.89a**) you said to your mother Mery, do likewise to me _____ and deliver me from all evils in this world and the world to come from all fearful evil. O Lord you are glorious and your name also wonderful, forever and ever Amen.

[73] I bless my face and wake up In the name of the Father, the Son and of the Holy Spirit; Melos the fiery sword (**p.89b**) Mädänséyas, your cross is a light to the blind Fälam, Yasäfon. The power of your cross is strong Hallelujah Sador, Alador, Danat, Adera, Rodas, Elamelem, Eryala, Dälayson, Sornomim, Sornomim, Yosedeq, the name of the Father Maruyal the name of the Son Mnater the name of the holy Spirit Abyater, Alfa, Wäo, Agyos, (**p.90a**) Awlyano,

Sämon, Giryos, Jesus Christ, Panwama, Tätirosädis, Sabdisras, Arasofos, Awyaser, Abinos, Arasif, Beta, Amanuel, Yämanyos, Elmayl, Elmas, Yod, Yodnael, Mlkser, El(3), Manya, Kenya, the son of Mery, Tobel, Yarosa, Yarosnaér, Sälof, Fermam, Émsäronomem, Mabef,(p.90b) Alef, Märmok, Märmone, Mieberyos, Amanuel, the sheep of God who taken away the sin of the world. Henceforth, having I carried the gospel and bent on the Cross and I entrust myself in your Cross, Adonay. To you is fitting greatness; hide me from all evil with my people and my beasts forever (p.91a) and ever.

[74] O! God, gaze [me] to help and hasten my help, may those who seek my soul, be put to shame and wretch. May all who gathred together upon me with ruin, be turned back with shame. May those who say to me, “Aha! Aha!” [not even] turn back because of their shame. [But] may all who seek you,(p.91b) rejoice and be glad in you; may those who desire your saving, always say, “The Lord is great!”; [As for me], I am poor and needy; [But] The Lord help me. You are my helper & safe haven. My Lord, do not delay. By the name of the Father, the Son (p.92a) and the Holy Spirit, forever and forever and ever. [Ain] you have done justice and righteous; leave me not to mine oppressors, make your servant steadfast for good. Glory be to the Father, the Son and the Holy Spirit forever and everworld. O! God of David preserve your servant _____ from affliction of body and soul. (p.92b)

The Prayer of Peter of Saturday

[75] In the name of the Father, the Son and the Holy Spirit One God. [This is] the prayer of absolution of sins. The faith (p.92a) of Apostles and of all the seventy two disciples, as Our Lord Jesus Christ (p.92b) said unto His disciples, ‘you are my disciples, the children of My Father and will be the heirs of My Kingdom; You are my sheep who hear my voice by doing good works. I say unto you, you are the light of the world, you are the pillars of the church, you are bright stars, (p.93a) you are a holy people, you are preachers of the Gospel of

the kingdom of heaven in all the earth, you are the heirs of all the world and of every national language.

[76] And He said to Peter, [you] Simon, son of Jonas, son of a dove, you are the arch of the apostles and, [you] Andrew hear **(p.93b)** My voice and speak like this to them that believe in me. The sick shall be healed by the prayer of the Apostles, the lame shall walk with this My Name Märyon, Kämätoryos, SinaPésyos, Akryor, Sedeq, with these mighty names shall they be delivered from all plagues that come in to the world from sky, from damnation and from perdition; when the sinner is set apart **(p.94a)** from the righteous.

[77] O! man, call upon these names, if You could, He will cause you stand in His right [hand]. Mýanzér, the name of His hands of Lord, Sämaryos, the name of His eyes of Lord, Päsämray means the holy Lord in the language of Hebrew, GämäPras, Quke, Serufagems, Fine Hemaris, Pätäfumaris, **(p.94b)** Sä margs, these are glorious names for the exalted ones and humble for Christens. If you call upon Him on the last day, more peace and joy [be with you] and you shall be saved; deliver your servant_____ on the last day. Alfaýed, ýIyaled, Hedael, Yodael, Alfaed, ýIyaed, Hedael, ýIrnael, Òerwael, **(p.95a)** Amek, with these great letters preserve your servant_____ from afflictions of body and soul. By Sador, Alador, Danat, Adera, Rodas, the word of God can break burned fire Awlogsén, the Father, Geteseman the Son, **(p.95b)** Géyariho, the Holy Spirit, Femonten, these names were present before the creation of the heaven and earth and before the angels were created and before paradise, winter and summer.

[78] During that time, In the presence of His name, which created all worlds Géyaliho, Hézhézh, these names kill Devil, Litänawi this name gives redemption for sin Qätäbätänawi, this[His] name **(p.96a)** heals the sick and diseased Fämléyos, His name rises the dead. There are none who can call upon these names, not the Angels nor the priest of heaven but only our Lady the holy twofold Virgin Mary His mother. Deliver _____ with the power of these names. Amanuel, Argal, Fölmésal, with the power of these names **(p.96b)** deliver_____. Sotiläläkos, ýEsastos, Sortar, Ayayu, Aladod, Elamälas,

Almäläs, Abärbäsam, Läalämä, Lhiläm, Ekurutu, Bulädäm, Bälädäm, Alaeläm, Bäalifloeli, Käwae, Silaÿé, Bilaÿé, Läsiwäladim, Adnael, Adotael, king, Eyohek, Eyobek, Ksnawi, Elamed, Lämnd, the life of stream, **(p.97a)** Adolas, who seat on the [back] of the life of horse, by your name great, shepherd and generous, Mäyal, Akfyal, Anyal, Rael, Enel, Apuyal, Säwin, Armyal, Pafu, Säbaot, by the power of your names, Adonay, El, Eldael, Masyasawi, Säbaot, Maryamin, Kafryot, Askämael, Pael, Arnael, Aqel, Armyal, Abftael, **(p.97b)** Ayo, Ayo, Ayo, grant light, favor and blessing with this water to_____.

[79] The Apostles asked Our Lord saying “Reveal to us this hidden name” and after this the Lord, Christ told them and said unto them ‘receive this my hidden name which I have granted unto you, **(p.98a)** keep it and hold fast to it so that you may be delivered from sin’, and all people that know these my names and hold fast to them bear it, read it, wash in the water of its prayer faithfully shall be saved from many sins.

[80] [After] the Lord Jesus wrote with His holy hands, gave to them and when they received His hidden names, they were glad and exalted **(p.98b)** and said praised and glorified is your name. [You] Our Lord and Our God who hast seen us all of this, granted us this your name holy and they called upon His name saying Rafon(3), Racon(3,) Pis(3), Tis(3), AlaPis (3), Lis(3), Aflis(3), Mlyos(3), **(p.99a)** Enael (3), Ernael, Srael(2), Asrael, Òanael(3), Naros(3), Kiros(3), Felos(3), Ernael(3), Linas(3), Lifrnas(3), Eros (3), and the greatest from all Bérsbahelyos. **(p.99b)** There is none that knows this my name apart from the Twenty Four priests of heaven, apart from the four beasts and my mother Mary. And He said unto them “with this my name, you become free from your sin and he who likes you keep it hold and fasten to it and believes in this my name shall have his sins forgiven him and not be shamed **(p.100a)** before me and not see the smoke of damnation, for he is pure of sin from childhood until his old age and the sin which he hath committed shall be forgiven him. And Our Lord Jesus Christ said “of all that is written in books is nothing that is as great as this saying of mine as all prayers and supplications. In this My Name who is faith full, I will have mercy and compassionate”. **(p.100b)** I have sworn by my

exalted throne, I have sworn by my pure dwelling place, I have sworn by myself and by Mary, my mother and I have sworn by my holy angels; as for me my word is not falsified nor act wickedly in my truth nor is my covenant defiled as you hast purified your holy disciples, likewise purify me_____ and forgive my sin. **(p.101a)**

[81] Moreover, the Lord Jesus said to them, “blessed is who read for this prayer,” “blessed is who belives in this prayer, blessed is who hearkened with his ear to his prayer, blessed is he who keeps this prayer and his strength shall be fortified like a rock. And I will keep with my might and my strength and I will love him like **(p.101b)** my disciples [is blessed]. Blessed is he who bears it and wears this prayer around his neck; unclean spirits shall not near to him and there is none who can touch him and in the presence of this prayer, starvation shall not enter in, nor shall thirst, sickness or Satan. It shall derive out and he will not approach unto his dwelling place. The thief cannot steal his wealth and the enemy cannot **(p.102a)** weary him, his house shall be blessed along with his children and the angels shall not be far from him the blessing of the prophets and Apostles shall fill his house and the spirit of God shall vest upon him. The spirits of Satan shall be far from him. If you believe, all things are possible for you and the water of this prayer shall not fall upon the earth **(p.102b)** for it is honorable, in the likeness of the flesh and blood of our Lord Jesus Christ, [He is] the purifier of sins and the salivation of body and soul. Having read this, [If you] wash in the water of this prayer, you whilst attain love and grace in the presence of kings and rulers and in the presence of an enemy. By the piercing of the spear, you overcome your enemy and your adversaries; there will be none who can stand before you, all shall fear you and tremble **(p.103a)** because of your words. And when they see your countenance, they shall flee and runaway from you and your speech shall be sweet in the presence of all people. And he that counsels evil in his heart against you, shall not prevail against you and because of all of this, you shall be delivered said Our Lord. As you said in your word, save your servant_____. For you, it belongs glory and thanksgiving forever Amen. **(103b)**

[82] In the name of the Father, the Son and of the Holy Spirit One God. [This is] the prayer of deliverance and the book life which is called bandlet of righteousness. This said Christ unto our lady Mary on the 16th of Yäkkatit (23 of February) in Berhanael, Afryon, Afnata, Lafen, Uraýel, Afar, Mäsädäyon, Afkir, **(p.104a)** Yaw, Eda, Beta, Märyon, Afrataw, Ao, Amanuel, Adnael, Aqbadir, Dmahel, Kiros, Daben, Taten, Paten, Drfatekel, Kmrlyos, Tbrenm, Käredyon, Awragael, Akwaya, Särdel, Yaker, Afkael, Saqlyanos, Tärkiyos, Kubael, Arnat, Sbael, Alyos, Eron, **(p.104b)** Hano, Alfa, Kiyael, Heda, Yoda, Keda, Ada, Däläda, Harä, Däni, Wäladi, Kaba, Alfa, Niyodihari, Slda, Ao, Hadi, Dälädir, Awyan, Tran, Tatas, Masyos, Bael, Aò, zyos, Atyos, Awdél, Bdan, Alnate, Sarona, Plnak, Piparos, Sésäbanos, Mäsäamr, Yawsef, Rfyos, Alyäyos, **(p.105a)** Mägyos, Elona, Arayos, Dimos, RäPyona, Q^wäqunafe, Yosef, Mädn, Alfo, Mäqdsyos, Afre, Alef, Bit, Gamel, Dalet, He, Waw, Zay, Het, Yod, Kaf, Lamed, Mem, Non, Samket, ýE, Fe, Sade, Qof, Res, San, Taw, Ao, Afo, Fkiyar, **(p.105b)** Liho, Mäsäyad, Afron, AÝlaf, Lina, Aflaq^wan, Lahlahu, LaÝnahpu, Nahal, Aryo, Wäryos, Akyal, Anyal, Melmael, Apyod, what kind of tounge Alfawi, [your first Name] Ao, your second Name, Agyos, **(p.106a)** Kafa, Armnyal, Myal, Afru, Aranat, Afras, Kars, Ehe, Elohe, Afniyal, Amanuel, Apur, Styal, Alyol, Ernael, Amasryosl, Afasrdél, Grmryol, Arsawis, Arkyal, Sorsal, Anyol, Teberya, Hityo, Pärsädäm, Mariam, the four beasts, Dakeb, Abyater, Haratn **(p.106b)** Pänkotorapr, Eyasedek, Mälkäsedek, Eyaseyon, Rodò, Hedra, Ululu, Siyanok, Syéwo, Slasel, Sewon, Penfas, my first name, ýIyäÝawéd my second name, Kenya my third name, Iyäsus my forth name, Christ my fifth name, Amanuel my sixth name, ýËyaedo my seventh Name, ýËgziabher, Agrfora **(p.107a)** Zmrael, Grkael, Sämmael, Kidu, Adnael, Òirut, Zébdyos, Emnyos, Meltar, Tarbota, Kämyatr, Nfyanos, Afora, Nfyas, Qätäwir, Wäryael, Eldom, His One name, Atwis, Sasor, His One name, Dédyä, Agyos, His One name, **(p.107b)** Dqas, His One name, Arònnon, His One name, Bättron, Asäraron, His One name, TéyuÝé, His One name, Mkyar, His One name, Mdyos His One name, Mäftlhým His One name, Élmäknun, His One name, Aya, His One name, Gawan, helper

of the soul, His One name Adahýel, Gmndyos, Agatyor, Edryos, His One name keeper of the soul, Dlsäqyam my name, Garloal, Sbedýel, **(p.108a)** Eyoýel, Fnaýel, Atnaýel, Eyobýed, Qerloae, Elahýel, Sälattyáel, Azraýel, Qalatalawi, Azrawi, Elawi, Elaeru, Bälaýel, Bädälaýel, in Lékýel, Flýel, Ekýel, Dulafýel, Kiyáel, Dérslaýel, Elsa, Elksa, Pä, ntakorowuros, Agimamos, Wäténtn, AÝdan, Wäaqmatus, Eyanýel, Azaýel, Lsama, **(p.108b)** Morntogi, Adera,, Dbyon, Elohe, Elohe, Elohe, Eran, Eran, Eran, Rafon, Rafon, Rafon, Méryon, Fofoforan, Byon, means Bérsabahýel, the name of the Father, Ménate, the name of the Son Abyater, the name of the Holy Spirit; by these Your namer save_____.

[83] Save me, O Lord, from the man **(p.109a)** who is evildoer and insurgent man; save me from the violent, who devise evil plans in their hearts. Every day, they surround [me] to kill; they make their tongues as sharp as a serpent. The poison of serpent is over their lips. Keep me [Lord], from the hands of the wicked and from an insurgent person; keep me, from the violent, who put a stumbling block for my feet; **(p.109b)** they hinder a snare for my feet; and they put an impediment on my way. I say to the Lord, “you are my God, hear me the word of my beseech”. You protected me above my head [all my parts] in the killing day, [Because] you are the power of my redemption. O! Lord, from my secular desire, donot give me for the wicked who consult on me for evil. Not to be arrogant [my enemies], their head of drawback and the snag of their lips engulf them.**(p.110a)** May burning coals fall on them; may they be thrown into the land [so that] no one can be getting up on feet. Glory be to the Father, the Son and the Holy Spirit for world ever and everever. O! God of David preserve your servant _____ from affliction of body and soul.**(110b)**

The Prayer of Peter of Sunday

[84] In the name the Father, the Son and the Holy Spirit One God. Berhanael, Aguda, Agéfläsael, these names are granted by the Lord to Ananiah, Azariah

and Misael; while **(p.111a)** St.Mikael was speaking to them standing in the midst of the fiery furnace and blessed with his staff on three of them. when Mikael had told these names unto the three youths in the fiery furnace, it became [like] dew; king Nebuchadnezzar looked and said, ‘we sent and cast three men in to the midst of the fire which burnet for three days and three nights but I saw four men, [but] the fourth one **(p.111b)** resembled the son of God and along with this came the prophecy that Christ our Lord would be born’.

[85] And the wise men wrote this names knowing that, if they would be baptized in the water of this prayer, they would be saved from fire and trembling; having read this, they would be delivered by these names of the Lord. Having written them upon the tablets of brass,**(p.112a)** hang upon the pillars of your house and your house shall be delivered from lightning and fire and if a man is burnt with fire, take [pray] this prayer and shall be read over an egg; let it be anoint [anoint the attacked part], he will be free by the name of the Lord Amen. The voice of the Lord is fiery, the voice of the Lord is pure and the voice of the Lord is upon the waters. The God of glory hath thundered, the Lord**(p.112b)** is upon many waters, the voice of the Lord is in power, the voice of the Lord is in great glory, the voice of the Lord is shakes the Cedars. The Lord shakes the Cedars of Lebanon and causes them to waste away like the oxen of Lebanon and his beloved like a son of a unicorn. The voice of the Lord cleareth the flames of fire, The voice of the Lord causes the wilderness to tremble and the Lord causes the might of Kadesh to shudder,**(p.113a)** The voice of the Lord strengthen the mighty and reveals the forests and in his sanctuary all say “glory”. By the word of the Lord, the heavens were established, your voice is above all; because of your voice and your mercy, deliver me your servant_____.Qalatalawi, Qälel (6), **(p.113b)** Teqelotn Zetkéron, Tehéloke.

[86] Do not pray the prayer of penance everywhere but only on the appropriate way, in Jordan, in the presence of Christ's blood and flesh and in famous days [feasts].

[87] The Lord said to Peter, 'Keep the keys of the kingdom(**p.114a**) of the heaven in order to bind and loose'; God the Father, Jesus Christ and his grace Holy Spirit told to him (these hidden names) Tathétäsäs, ýEla, ýElkol, LăPântakeratos; by these name of my Father, my body, (**p.114b**) blood and in this light which draws from my Father mouth, let mercy came from the seven windows of heaven upon _____; and in front of my mother, Mary and my name Abyam, which melt the steel, likewise melt their sins for my servants Amen; by the crown of the righteousness of my Father (**p.115a**) who is the Savior of the whole creation, save your servant _____. BăŸarb, Ménkaýel that loves my Father, by nine hundred ntny nine size, establish the holy house of My Father, may the grace of Holy Spirit descended from the seven heaven on _____. In the outlet of lightning, by four outlets of windows, in the four direction of the world, by four (**p.115b**) rivers, by four mounts, by the four natures of human, by four beasts, by Twenty Four priests, by four evangelicals, by four Crosses and by four arch Bishops descended the grace of Holy Spirit upon _____ Amen.

[88] In Jerusalem sanctuary, the fire [of God] shall burn, (**p.116a**) and His curtain [becomes] fire and His pillar is fire; the Tabot [arc covenant] is Zădor, the Holy Communion is performed in it. And [then] flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off, the altar and he laid it up on the lip of the prophet and thine iniquity is taken away, likewise make pure for _____ Amen. In Jerusalem by five hundred fumes of incense which is gold, (**p.116b**) silver and steel [performed those services]; and in Jerusalem which is heavenly, her name Datael Panwama, the King of kings, Jesus Christ dewells in it. Dălonqonda, Godagoda

Féren, Nqlen, in these names, I beg and beseech you to descend **(p.117a)** Holy Spirit upon_____ forever and ever Amen.

[89] In the ame of the Father, the Son and of the Holy Spirit One God. [This is] Our Lord told to Andrew, the Apostle and martyr, may his pray be with us for everlasting. The Lord said him, ‘go into the place of cannibals with two your disciples to bring your brother Matias from the house **(p.117b)** of the prison’. Andrew replied, ‘how can I arrive to that city? because it is too far; it takes two years and also there is a great sea on its way; our Lord replied, do not fear my dear Andrew! I will reveal **(p.118a)** you great and fantastic thing and I will tell you my hidden names but be ready to go and say the following Aryanos (3), Arsyanos (3), Kiyayodéyos (3). These hidden names of My Father **(p.118b)** were before the creation of heaven and earth. And I will tell you My Names, but primerly that I told you the names of My Father Sälgtael, Säbärtanael, Jesus, Christ means Dudmahel(3), Asuhal, Asmatä, **(p.119a)** Päraqlitos, Mänfäs, Qédus, Aryadael, Elohe, säbaot Adonay, Géyos, meaning Holy Holy Holy is the Lord of hosts, perfect, the whole earth and heaven is full of his glory [praise].Hallelujah for the Father, Hallelujah for the Son and Hallelujah **(p.119b)** for the Holy Sprit. I never reveal these names for everybody but only for my mother, Mary. In many tears I revealed her my name and also for you [Andrew] that helps you to arrive into that city speedily. Please stand and be ready to go with your disciples. **(120a)**

[90] Having said this, the Lord ascended to heaven with great praise and Andrew and his disciples stood up and the bright cloud carried and arrived them in to that city immediately. Having arrived there [near to sea] began to pray in that name, [but] a deep sleep was upon them; they pass **(p.120b)** the sea, likewise pass him for our father Gäbräiyäsus from the sea of fire which is worried and arrive him in to the kingdom of heaven. After they woke up from their sleep, they understood as they arrived to the place of the prison where Matias was arrested. When Matias recited these hidden names, the gates of the

prison were opened and all **(p.121a)** prisoners were released from their place of confinement in this world and the coming world. If you carry [pray] these hidden names your destination will be with Peter and Paul in this world and for the coming; and also no one can touch you, evil or bad [enemies] cannot approach to you, the spirit of devil and the power of demons **(p.121b)** would be far from you. Blessed is he that carries these hidden names and pray using this text (the prayer of Peter) in Sundays and in great days [feasts]; Gerandén(3), Melos, Gaden, Gaden, Bädan, Litänawit, Sitänawit, Qätänawit, Awlael, Tänkäräm, killer, Redeemer, Jesus Christ **(p.122a)** the Son of God the Father and the Son of Mary, Incarnated, as you tied Bryal by five thousands of chains, let tie them all my enemies and adversaries, [save] your servant_____ forever and ever Amen.

[91] Why do the mighty swank in his wickedness, and rebels all day long? Your heart wanted wickedness. Like a sharp blade, **(p.122b)** you did a cajolery. You prefer evil rather than virtuous or good, and rebels rather than speaking the truth. You loved [every]; a matter of speech which got drowned [harmful word]; by this reason, the Lord bring you down to everlasting ruin. He [the Lord] will snatch you up and chase you from your home and your seeds [relatives] from the land of the living. The righteous may look and fear, laugh at him [at the sinner] and say, “Here now is the one who did not make the Lord his helper, **(p.123a)** boasting with nothing and trusted in his great wealth. But I am like an olive tree flourishing in the house of the Lord; I trust in God’s mercy for ever and ever, I praise you for ever; because you did something for me. I made hope your mercy which is good in the presence of the righteous. May the Lord bless us, make forgiveness to us and reveal his face on us; As we know **(p.123b)** your path on earth, your salvation [becomes] among all nations. May the gentiles praise you, God; may all the gentiles praise you. May the nations be glad and sing for joy, for you rule the gentiles with justice and guide the nations of the earth. May the gentiles praise you, God; may all the gentiles praise you. The land yields its harvest; the Lord blesses **(p.124a)** us, [so that] all horizons of

the earth will fear him. Glory be to the Father, the Son and the Holy Spirit forworld ever and ever. O! God of David preserve your servant _____ from affliction of body and soul.(p.124b)

CHAPTER SIX

6. CONCLUSION AND RECOMMENDATIONS

6.1 Conclusion

Ethiopia has a rich literary heritage preserved in both Ge'ez and Arabic languages. Both languages have long been considered languages of Ethiopian prominent religions and the languages of the sacred scriptures. There are numerous literary heritages in these languages that has still not been studied and translated. Among them is Sälötä Petros, which is the subject of this study. It is a prayer book and has magical names of God. Even though some people especially in the EOTC use it for prayer, it is not canonized by the Ethiopian Orthodox Tewahedo Church. It is categorized under the Apocryphal books.

Any magical prayer has various purposes of divination, horoscope, and psychological treatment, in solving of social problems and prediction and fortune telling in many countries of the world. Here in Ethiopia also magical prayers have survived for a long time by providing the indicated advantages. It is with this respect that Sälötä Petros, one of the popular prayers, is chosen for this study and due effort is given to shed the light upon it. Because the text is believed to have a significant role in the society, especially for the sick persons, to be healed by invoking the hidden names of the Lord.

According to the text, every hidden name of the Lord has its own special purposes. These include: to be more powerful, for a journey in going to war, to protect oneself from evil, to defeat enemies, to cast out Satan and to guard the gates of a tomb against demons, etc. Generally, it has multidisciplinary purposes.

This study presents, discusses many things. The prominent points are: the list of all twenty eight mss, the general descriptions and analysis of Sälötä Petros. In many cases the manuscripts have come down to us in such a defective, corrupted and incomplete state that it needs some kind of restoration. The philological treatment is a good remedy to insure their longevity. In this regard, Critical Edition of the text (chapter four) is a primary task of this study. As we have read in the fifth chapter, English translation of the text is offered. In translation, an effort is made to be loyal for text, hence an equivalent and

literal translation of the Ge'ez text is applied. This enables the text accessible for wider use. The study also attempts to show linguistic problems of the text. Omissions, addition of words, characteristic readings and banalization are discussed. There are some other errors which have not been discussed in this study, due to time constraints.

6.2. Recommendation

The most important thing in doing research is presenting the new findings by solving the problems. In this manner, philological research has great value in reconstructing the defective, corrupted and incomplete state of many manuscripts are in. Due effort is made to achieve this goal. Then, the researcher gives the following recommendations so that the further studies must be executed.

- ❖ It is important to reconstruct the original or oldest form of the text [Sälotä Petros] through analysis of textual traditions, production of critical edition and representation of the manuscripts. However, because of time limitations the researcher has limit-ed himself in doing the critical edition based on all the twenty eight variants of Sälotä Petros. Instead chose five texts. Therefore the researcher humbly recommend to find some more versions and execute the critical edition once again.
- ❖ Many magical (hidden) names of God that are explained in Sälotä Petros are not easily understood. Their true meanings and form of their correct recitation is difficult for the laities, priests and däbtäras. Therefore further study should be done to demonstrate the etymological derivation of these magical names, which are found in the book of the prayer of Peter.
- ❖ There should be easy access of obtaining mss and copies in the University, IES, which can be functional, at least for the researchers.
- ❖ An Amharic translation of the text is necessary. Then the laity can have the chance to read it.

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Glossary

- 1. Alpha [α,A]-** the first letter in Greek alphabet and Omega [ω, Ω] is the last. Together this two letters form a monogram or symbol for one of the Names of Jesus Christ, meaning the beginning and the end. The term is found in Revelation 1:8; I am the 'Alpha' and the Omega, says the Lord, 'who is, and who was and who is to come, the Almighty'. Thus Alpha and Omega as a Christian symbol signify the eternal nature of God.
- 2. Amulet** – is an object either natural or manmade, believed to be endowed with special power to protect or bring good fortune. Amulets are carried on the person or kept in the place that is the desired sphere of influence.
- 3. Angel-**the term comes from the Greek word 'Angelos' which means messengers. Angels are spirits created in heaven on the first day of creation. They are countless in number, but they categorized in tribe, city and rank. According to the EOTC, the seven arc angels are; Mikayel, Gäbrýel, Rufayel, Raguýel, Fanuýel, Saquýel, Afnin.
- 4. Asmat (ጸጸጸጸ)-** derived from the Geʿez word " *sämäyā*" 'he named'. It is the plural form of *sēm* 'name'. In its wider and popular sense it may be used for the denomination of written amulets (magical scrolls) in Ethiopia.
- 5. Christian Magic Literature** – is part of Ethiopian literature, comprises written Testimonies of various traditional beliefs and is heterogeneous in content, themes and genres. Among the basic content elements one can distinguish biblical, hagiographic, liturgical or apocryphal motifs; some magical texts appear original though they frequently employ quotations from other texts especially from the Bible.

6. **Däbtära/s-** educated clerics who have knowledge to prepare magical scrolls and amulets to keep away sickness and evil spirits.
7. **Magical Prayers** – Prayers which are intended to have a particular effect are numerous and are frequently used in religious practice in Ethiopia and such represent the main genre of magical literature. Most of the magic prayers are commonly called *Sälot* ‘prayer’.
8. **Phylacteries-** a small leather box containing Hebrew texts on vellum, worn by Jewish men at Morning Prayer.
9. **Petros-** an equivalent proper name for the English ‘Peter’. According to the New Testament accounts he was one of the Twelve Apostles of Jesus Christ.
10. **Sälot(ጸሎት)**- The act of believer’s communication with God to worship Him, to praise and thank Him as well as ask Him for help in daily needs, forgiveness of sin, protection from evil and temptation, deliverance in illness or death.
11. **Tefillin-** derivate from the Aramaic word *tepillin* ‘prayer’. It is a collection of Jewish’s phylacteries.
12. **Talisman** (ጠላሚ) a traditional term mainly used for a special kind of images and drawings which appear in magic scrolls or amulets, or in mss containing texts of the magic literature.
13. **Tébäb** (ጥቅም) the Ge‘ez word to say ' wisdom'. It is the state of being wise in magical practices (only for this context).